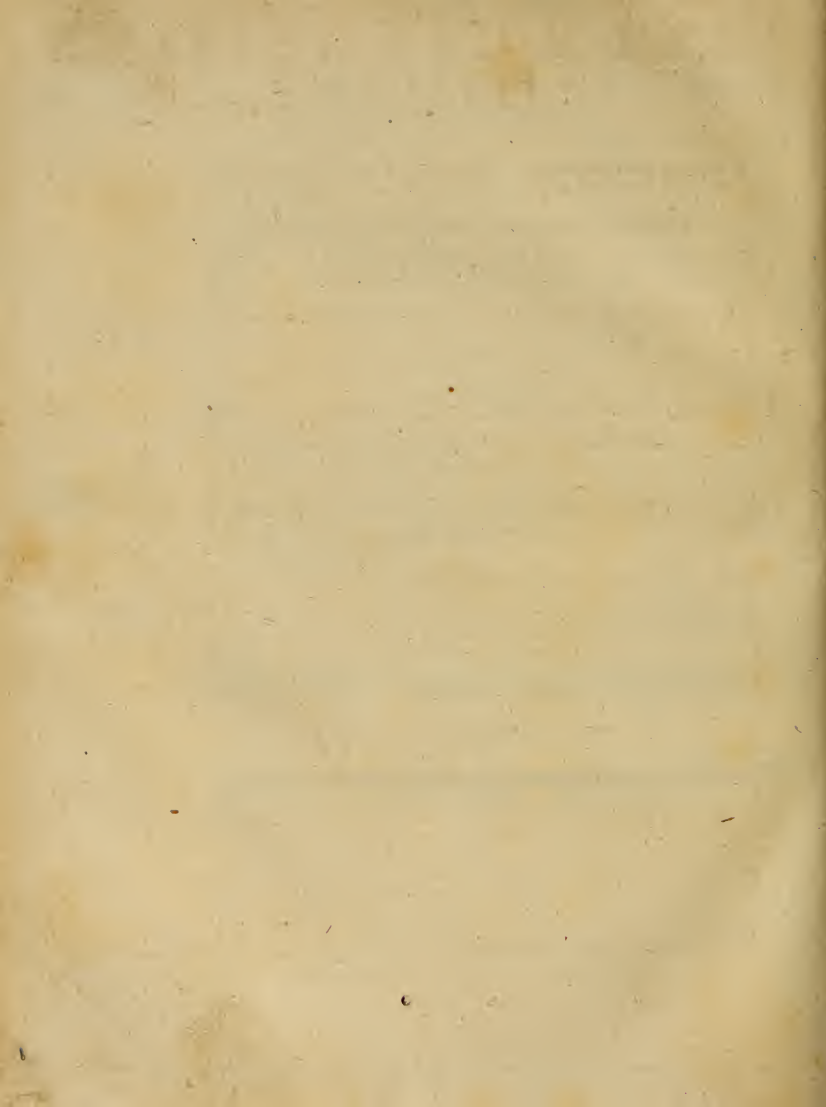


2.1

SCS #1557

Thomas F. Torrance



EXERCITATIONS DIVINE.

Containing diverse Questions and
Solutions for the right understanding of
the Scriptures.

Proving the necessitie, majestie, integritie, perspicuitie, and sense thereof.

As also shewing the singular prerogatives wherewith the
Lord indued those whom he appointed to bee the
pen-men of them:

Together with the excellencie and use of Divinitie above
all humane Sciences.

All which are cleared out of the Hebrew, and Greeke, the two original languages in which the Scriptures were first written, by comparing them with the Samaritane, Chaldie, and Syriack Copies, and with the Greeke Interpreters, and vulgar Latine translation.

וְדִין קְלִילִין וְאַרְחָהּ רַחֲקָה
viatici parum, & via longinqua est.

By *John Weems*, of *Lathocker* in *Scotland*, Preacher of
Christ's Gospel.

LONDON,
Printed by *T. Cotes* for *John Bellamie*, and are to be sold at his shoppe
at the signe of the three Golden Lyons in *Cornhill*, neere the
Royall Exchange 1632.

EXERCITATIONS MIXTAE

Containing three Questions
in English and Latin
the first

Of the nature of the soul
and its faculties

the second
Of the nature of the body
and its faculties

the third
Of the nature of the mind
and its faculties

the fourth
Of the nature of the will
and its faculties

the fifth
Of the nature of the intellect
and its faculties

the sixth
Of the nature of the memory
and its faculties

the seventh
Of the nature of the imagination
and its faculties



TO
The Right Honorable, Sr.
Thomas Coventrie Knight, Lord Coven-
trie, Baron of *Alesborough*, Lord Keeper
of his Majesties Great Seale of
ENGLAND.

Most Honorable and my very good Lord,



IOB the wisest and the
richest Prince in the East,
searching where wise-
dome might be found, he
could not finde the place
thereof; He could not
finde it in the land of the
living; the depth saith, it is not with me; and
the Sea saith, it is not with me; the Vultures
eye hath not seene it for all his sharpe sight;
and for the worth of it, it cannot be got-
ten for Gold, neyther can Silver be weighed
for the price thereof; then hee subjoyneth,
God understandeth the way thereof, and he
know-

Iob. 28. 7.

knoweth the place thereof: for he looketh to the ends of the earth, and seeth under the whole heaven. The wisdom which *Job* speaketh of here, is Gods secret wisdom in his workes of nature, which none of the world, although they were as sharpe sighted as the Eagle, can understand. Now if man be so ignorant in Gods workes of nature, much more is he in the workes of grace; and he may say as *Agur* sayd, when he considered *Jehiel* and *Vcal* (Iesus Christ the wisdom of the Father) surely I am more brutish then any man, and have not the understanding of a man. *David* when he lookt upon the heavens, the workes of Gods hands, he sayd; The heavens declare the glory of God, and the firmament sheweth his handy worke: then he telleth how they declare his glory and what sort of Preachers they be, The universality of their preaching, their line is gone out through all the earth even, to the ends of the world; Then their diligence in preaching, both day and night; Lastly, how plainly they preach, in all languages. Yet this their preaching is but an indistinct sort of preaching in respect of the preaching of the Gospel. We may see some of his wisdom

Pro. 30. 2.

Psal. 19. 1.

dome in the heavens which are his handy worke : but nothing of the hid treasure and riches hid up in Iesus Christ, can we learne by this preaching. But *Paul* speaking of the preaching of the Gospel by the Apostles, saith, their sound went out into all the earth, and their words into the ends of the world; hee changeth their line into their sound. There is a great difference betwixt these two sorts of preaching, a naughty person winketh with his eyes, he speaketh with his feete, and teacheth with his fingers, but hee speaketh more distinctly with his tongue : So the Lord preacheth indistinctly (as it were) by his worke; but by the sound of his Gospel, hee preacheth clearely and plainly. Where shall we finde these treasures of grace and hid wisdom? this treasure is to bee found in his Law; therefore the Iewes call it *desiderium mundi*, and it is more to be desired, than Gold yea than most fine Gold. The Angels themselves with stretched out neckes, desire to looke into this myserie; even as the Cherubims with stretched out neckes looked downe to the propitiatorie. If the Angels have such a desire to behold this wisdom, much more should man have a desire to search

Rom. 10. 18.

Pro. 6. 13.

Psal. 19. 10.

1 Pet. 1. 12.

Heb. 2. 16.

Pro. 3. 13.

search into these mysteries : for he tooke not upon him the nature of Angels, but he tooke on him the seede of *Abraham*: Happie is that man that findeth this wisdome, and the man that getteth understanding, this wisdome is onely to be found in the Law of the Lord. I have indeuoured (my Noble Lord) in this treatise to make some small path for the younger sort to this wisdome; And I have abstained from these questions which doe more hurt than good to the Church. *Plutarch* maketh mention of a number of Suters to one maid, but they fell to such contention amongst themselves, that they did teare her all in peeces : too many disputations in effect doe rent the truth, & *nimiam altercando amittitur veritas* : the best way to come by the knowledge of the truth, is, to bee conversant in the Text it selfe, and to bee acquainted with the phrase of the holy Ghost speaking in his owne language. Let it not seeme strange to any, that I seeming a stranger should take this boldnesse to offer these my labours to your Lordship. I cannot acknowledge such strangenesse : for wee have one Lord, one faith, one baptisme, one God and Father of us all; We live all under
one

Eph. 4. 13.

The Epistle Dedicatory.

one gracious King, and there is small or no difference in our language: we differ not as the *Cananites* and these of *Ashdod*, yee say *sibboleth* and we say *shibboleth*, yee speake the Dialect of *Jerusalem*, and we the Dialect of *Galilee*, small or no difference. But the reason wherefore I made choise of your honour, is the good report which I heare of you every where, your name smelleth as the wine of *Lebanon*, yee have put on righteousness as a garment, yee are eyes to the blind and feet to the lame: the blessing of him that is ready to perish commeth upon you, and you have caused the widowes heart to sing for joy. There were many notable and excellent parts in *Iob*, he despised not the counsell of his man-servant or of his maid-servant, here was his humility: yet when he sate in judgement, what grace and majestie had he? they gave eare and kept silence at his counsell; the young men saw him and hid themselves, and the aged arose and stood up before him; he was hospitable to the poore, he did not eate his morsels alone, he was pitifull to the fatherlesse and to the widdow, and he disdained the wicked, that he would not set them with the dogges of his flocke: happy is that Land
¶ where

Heb. 13. 13.

Act. 2.

Matth. 26. 73.

Hos. 14. 7.

Iob 29. 14.

Iob. 30. 1.

where there are such judges. Another cause which moved me to grace this worke with your Lordships name, is the desire I have, that others may reade it the more willingly for their owne profit, and even as a faire entrie leadeth the beholder to looke more particularly upon every part of the building : so the beholder of this worke set out under the protection of your honours vertue, will the more earnestly affect the perusing of the same, in confidence that so much worth as is eminent in your Lordship would hinder any mans boldnesse to present unto you a trifle. And for conclusion, when *Jacob* was to send his sonne *Benjamin* into *Aegypt*, he prayed that God Almighty would give him favour before the man : So my earnest prayer to God is, that this treatise may first be acceptable to the Church of God, and then unto your Lordship : And so I have obtained that which I desire. The grace of God be with your Lordship, and make that the long continuance in the charge which his Majestie most worthily hath layd upon you, may produce long happinesse to this Commonwealth.

Gen. 42. 14.

Your honours in all dutifull submission,
Iohn Weemse.



A loving advertisement to
young Students in Divinity, who
desire to come to the knowledge
of the holy Scriptures.



Oving Brethren; There
be three Schooles in which
young Divines must bee
exercised; the schoole of Arts
and Sciences, the Schoole of
grace, and the Schoole of
your vocation. It is a great
helpe and an introduction to Divinitie, to bee trained
up in the first Schoole of Arts and Sciences: Moses
was learned in all the wisedome of the Ægyptians,
Daniel in the learning of the Chaldeans, and
Dionysius Areopagita was trained up in Philo-
sophie. A certaine Scholler amongst the Jewes asked
one of the R. His Master, whether he might read any
of the humane Writers or not? he gave him this An-
swere; you may reade them, providing you reade them
neither day nor night: this was a foolish answer,
for the Jewes hated all humane learning; therefore

Act. 7. 21.

Dan. 1. 4.

Act. 17. 34.

they say, maledictus qui aluerit Suem, aut didicerit Sapientiam Græcorum, they call all humane learning the wisdom of the Greekes. But to shut up this Schoole, and to take away all humane learning from a Divine, were in effect to make him no Divine. The knowledge of all Arts and Sciences is necessarie for him, as of Geometrie, Arithmeticke, Geographie, the knowledge of Physicke, but above all the knowledge of the tongues is more necessary for him, because they are Vehicula scientiarum. But here ye must not onely studie that part of the tongues which is called *τεχνη*, which is mere Grammer, as to stand upon Letters, Accents, Pronounciation and such, but ye must goe farther to that part which is called *ἑρμηνεια*, the true meaning of the words, to interpret them out of one language into another, and to understand one Phrase by another: neither should ye stand here, but ye must goe further to that part which is called *κρισις*, to censure and discern the true reading from the false as the Masoreth did who excelled in this. In the warres there are three sorts of signes to direct the Souldiers, muta, semivocalia & vocalia: Muta, as the ensignes, Semivocalia, as the trumpets: Vocalia as the words of the Captaine: So some signes are Muta, as Arts and Sciences, Semivocalia, as the knowledge of the tongues; and Vocalia, as the meaning of the holy Ghost

The Epistle to the Reader.

Ghost speaking in the Scriptures. The knowledge of these is most necessarie for you who intend to apply your minds to the studie of Divinitie: for by them ye shall understand the Properties and Phrases of the holy Ghost, the ancient customes of the people of God, and the sweet allusions in the third, which otherwayes ye shall never bee able to understand. And if ye begin to learne these tongues when ye are young, to what great perfection may ye attaine unto before ye come to be teachers of others? Cicero maketh mention of Marcus Crassus, who walking one day upon the sea shore, saw a boy who had found a boate there, but he having no helpes to further him to saile; first he got Oares, then a Mast, raes, sailes, and ropes, and then he set to the Sea: so from little beginnings, if ye be willing, ye may attaine to a great measure of knowledge, having such helpes in this age, which your Fathers never knew, and the gleanings of Ephraim now, are better than the vintage of Abiezer was then; ye have now many learned and skilfull guides. The Jewes say, Qui discit a junioribus cui similis est? Edenti uvas acerbas, & bibenti è torculari: at qui discit à Senioribus cui similis? Edenti uvas maturas & bibenti vinum vetus. Ye need not set your teeth on edge with sowre Grapes, for now ye have store of ripe Grapes gathered by your old Masters. The sluggard that keepeth his hand in

Cicero De oratore

Iud: 8: 25

The Epistle to the Reader.

Prov. 22. 13.

his bosome, and saith, there is a Lyon in the way; alledgeth that the Jewes are but fabulous, and that it is but lost time to read them: but remember that hee said well, who said, *Malogranatum inveni, corticem abjeci, & quod intus est comedi.* Cast away the unprofitable things and make choise of that which is profitable. Others say, they cannot attaine to such perfection in these tongues as the Translators have done who have Translated the Scriptures already: and therefore they will content themselves with their travels; but how shall they know whether they have translated well or not? They must give credit onely to the bearer, and if the Trench-man faile them, then they are gone. The Queene of Sheba was much more delighted to heare Salomon himselfe speake than heare of him by report, for she said she beleevved not that which was reported of him; and yet the halfe was not told her: so brethren, when ye heare an Interpreter speake, scarce the halfe is told you: but when ye see it in the originall tongues, then ye will say; it was true which was spoken, and the wisdom that is in them exceedeth the report which wee heard. There is such profunditie in the Scriptures, that all the wits of men can never sound the depth of them; it fareth with them as it did with the widdowes Oyle, it lasted as long as the Children brought vessels: so there is much store and plentie in them, that when
they

1 King. 10. 7.

1 King. 4.

The Epistle to the Reader.

they have filled the wits and understandings of the best, yet there is enough to bee gotten out of them, by those who come after. And here I cannot let passe how much these honourable Patrons are to bee respected, who entertaine and cherish these professors in the tongues, for without such, knowledge would soone decay. David made a statute in Israel, that they who taried by the stufte should part alike with those who went to battell. The professors of the tongues are they who keepe the stufte, and they should bee as well rewarded as they who goe to the field and fight in the ministerie. I have indevoured (brethren) according to my meane measure of knowledge to make a little path unto you, to encourage you, and to let you see what profit you may have by this kind of studie, and how it may serue you in your ministerie, and if ye reap any benefit by it, be thankefull to the God of heaven the Father of lights from whom all good things descend, and then to my Noble Patron my Lord Keeper who doth incourage me much to go on in this kinde of studie. And now when we haue made some progresse in this first Schoole, and have attained to some measure of knowledge, see that your knowledge turne not like the waters of Iordan that run into the dead Sea, but let them be like those waters which come from the Sea and r: turne to the Sea againe, let them returne to the praise of him who gave them. Next when ye
are

I Sam. 30. 24.

Eccle. 1. 7.

The Epistle to the Reader.

1am. 5. 17.

Ier. 2. 8.

תַּפְּשִׁי הַתּוֹרָה

Num. 31. 27.

Matth. 25. 23:

Seneca:

are in the Schoole of grace, that ye may understand the Spirituall meaning of the holy Scriptures, acquaint your selves with prayer. Elias was a man subject to the like passions as wee are, yet he prayed, and the Heavens were opened and gaue raine: so although ye be men, subject to the same passions to which others are subject; yet if yee pray earnestly to the Lord, he will open the heavens, and send downe that Spirituall raine upon you, and fit you for the Schoole of your calling. And here ye must be carefull to studie the Law of the Lord, and to handle it diligently. Ieremiah borroweth this speach from those who are trained in the warres, and they are said *Tractare bellum*, ye must be skilfull and trained before ye enter into this calling, that being entred in it, ye may begin to turne the key of knowledge to open the Scriptures to your hearers, so that ye may have store both of new and old to bring forth when your Lord and Master shall set you over his household to give his servants their meat in due season. And at last he will say unto you, ye have beene faithfull over a few things, I will make you ruler over many things. *Lectio stata juvat, varia delecta.*

Your Loving brother in the Lord,
JOHN WEEMSE.



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the inscriptions of the particular
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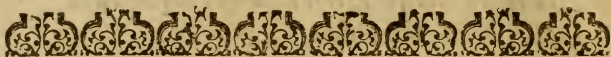
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EXERCITATIONS DIVINE.

The first Booke, containing diverse
Questions for the understanding of the
Scriptures in generall.

Exercitat. Divine. I.

Of the excellency of DIVINITIE, above all
other Sciences.

2 TIMOT. 3.16. *All Scripture is Given by
inspiration of God, &c.*



Humane Sciences and Arts, have
beene fitly compared to the
dough which the *Israelites*
brought out of *Egypt*, *Exod. 12.*
34. which they fed upon untill
they got Manna: This dough
was prepared by much labour;
by plowing, by sowing, by reaping,
by grinding, kneading, and baking: So humane
Sciences which are the birth of reason, are bred below
here: but Divinitie is like unto Manna which was prepared

Humane Sciences and
Arts compared to the
dough brought out of
Egypt, and Divinity to
Manna.

The dough the bread
of the poore.

Manna the bread of
Angels.

The world compared
to Egypt, and the
Church to Canaan.

Egypt watered with the
feet of men.

Canaan a land blessed
of God.

A comparison betwixt
Divinity, and all other
Sciences and Arts in
generall.

pared or ready to their hand; they neither plowed for it, neither did sow it, nor reaped it. So Divinity is prepared in heaven, and sent downe to teach the Church here below. The dough which they brought out of *Egypt*, *Deut. 16.3.* is called, *panis pauperum*, the poores bread; it is called the poores bread, because the poore in their necessity could not bee at leasure to ferment it, and it had not so pleasant a relish; therefore it is called the poores bread: but Manna is called *the bread of Angels*, *Psal. 78.25.* It is called the bread of Angels, because it was brought downe by their ministerie; and it was so pleasant in taste, that if the Angels had eaten bread, it might have served them: So *1 Cor. 13.1.* *If I speake with the tongue of Angels*, that is, if the Angels had tongues to speake with: And as farre as Manna surpassed the poores bread, as farre and farther doth Divinity surpassie humane Sciences and Arts.

Againe, the world hath beene well compared to *Egypt*, and the Church to *Canaan*: *Egypt* was a Land that was watered with the feete of men, *Deut. 11.10.* It was said to be watered with the feete of men, as a garden, because they carried water on foote out of *Nilus*, and watered their Land with it: but *Canaan* was a Land blessed of God, and *his eyes were upon it from the beginning of the yeere to the end*, *Deut. 11.12.* *It was a land of hills and valleyes, and drinketh water of the raine of heaven.* The world is but watered with humane Sciences and Arts, which are drawne out of the troubled reason of man like *Nilus*: but the Church is watered with these celestiall graces which come from above.

Now that we may see the excellency of Divinity above all other Sciences and Arts, let us observe wherein they differ in generall, and then let us make a particular comparison betwixt Divinity & other Sciences and Arts.

First,

First, they differ *origine*, in the originall : humane Sciences and Arts proceede from God as hee is God and generall ruler of the world, but Divinity proceedeth from the Father by the Sonne to the Church, *Revel. 2. 1. And he shewed me a pure river of water of life, cleare as cristall, proceeding out of the throne of God and of the Lambe* : but these humane Sciences and Arts, although they proceede from God, yet they proceede not from God and the Lambe like a cristall river.

Secondly, these humane Sciences and Arts, are but *humano divina*, they are but the broode of reason, which proceedeth from God enlightning every man that commeth into the world, *Iohn 1. 9.* Some againe are humane and the birth of corrupt man onely, as Sophistrie : And thirdly, some are *Diabolica*, as necromancie and witch-craft : But Divinity is *Divino-divina*, that is, it is originally from God and immediately.

And if we shall compare Faith the daughter of Divinity, with Reason the mother of all other Sciences and Arts, we shall see how farre Divinity excelleth all other Sciences and Arts.

There are in man, sense, reason, and faith, and as farre as reason surpasseth sense, much farther doth faith surpasse reason, and by consequent Divinity surpasseth all other Sciences.

Reason differeth much from sense, for sense the farther that the object is from it, it is *magis universale & magis confusum*, it is the more universall and more confused; and the nearer that the object comes to the sense, it is the lesse universall and more distinct : Example, when we see an object a farre off, we take it up first to be *ens* somewhat, then we take it up to be a living creature, then we take it up to be a man, and last to be *Peter* or *Iohn* ; Here the neerer that the object commeth to

Differ. 1.

Differ. 2.

Scientia { *humano-divina*
humana
diabolica
divino-divina

Differ. 3.

A comparison betwixt
sense, reason, & faith,

How sense, reason, and
faith apprehend things.

Simile.

our sense, it is lesse universall and more distinct; and the farther that it is removed from our sense, it is the more universall and more confused. The knowledge which a young child hath at the first is wonderfull confused, and he will sucke any woman for his nurse, this knowledge is very confused: then his knowledge becometh more distinct and more generall, and then he beginneth to know, this is not my nurse, and this is not my nurse, but this is my nurse; here his knowledge beginneth to be more distinct, and he will sucke none but his owne nurse: and his knowledge now, resembleth the knowledge which we have by reason, which ascendeth from the particular to the generall, and the farther that it is from sense, it is the more universall and lesse confused. But faith the daughter of Divinity, ascendeth higher than reason or sense, and the further that it goes from sense and reason the more perfect it is, and it goeth from *minus universale*, to the supream and highest cause, God himselfe; and the neerer that faith cometh to reason or sense, the weaker it is and more indistinct. *Thomas* his faith was an indistinct faith and weake, and could not beleve unlesse hee put his fingers in the wounds of Christ, *John 20.28.* here his faith leaned too much to sense; but faith the higher that it goes from sense and reason, the more perfect it is; We have a notable example of this, *Gen. 49.* when *Ioseph* tooke *Ephraim* and *Manasse*, *Ephraim* in his right hand towards *Israels* left hand, and brought him neere unto him, and *Manasse* in his left hand toward *Israels* right hand, *Israel* stretched out his right hand and laid it upon *Ephraims* head, and his left hand upon *Manasses* head, guiding his hands wittingly, or as *Onkelos* the Chaldee Paraphrast hath it, *Prudenter egit manibus suis*, when he dealt wisely, with his hands: But when *Ioseph* saw that his father laid his right hand upon the head of *Ephraim*, it displea-

displeased him, and he held up his fathers hand, and he said to his father, not so my father, for this is the first borne, put thy right hand upon his head: and his father refused and said, I know it my sonne, I knew it truly, the younger shall be greater than he, Gen. 48.19. Joseph thought because his father Jacob was blind that his faith was a confused and weake faith, but Jacob knew that the farther his faith was from sence, and the higher that it ascended from reason, it was the more perfect, and therefore he sayd *jadanghti bene jadanghti*, I know it my sonne, I know it; that is, certainly I know it. This is then the excellencie of faith, that the higher that it goes from sence and reason the more perfect it is; which sheweth the excellency of Divinity above all other Sciences and Artes; for if faith the daughter of Divinity surpasseth them all, much more doth Divinity it selfe: and it may bee said of faith, as it was said of the vertuous woman, *Prov. 30. Many daughters in Israel have done vertuously, but thou surpassest them all.*

Last of all, other Sciences and Artes are but hand-maids to Divinity, and as the *Nethinims* the posterity of the *Gibionits* were appointed by *Iosuah* to hew wood and draw water for the Sanctuary, but never to meddle with the Sacrifices, neyther to kill them nor offer them, *Iosh. 9.23.* so humane Sciences and Arts are appointed but to attend and serve Divinity, they are but to hew the wood, and draw the water onely to the Sanctuarie.

There are three principles from whence Sciences and Arts are derived, the first is contemplation, the second is action, the third is operation.

For contemplation, the metaphysicks are the most abstract, considering *ens ut ens* onely: the second are the mathematicks, which considereth the quantity and

יִרְעָתִי בְנִי יִרְעָתִי

Differ. 4.

A comparison betwixt
Divinity and other
Sciences.

the number of things; geometry the quantity, and arithmeticke the number. Thirdly, the Physicks consider onely naturall properties of the body.

These who are exercised in actions and morall philosophie, are lawes and such.

Arts which are exercised in operation are rhetoricke and grammer.

Metaphysicke considereth God onely, *ut ens unum, verum et bonum*, as he hath a being, as he is one, as hee is truth and goodnesse; but it considereth not God as Creator, Christ as Redeemer, it considereth not God in his attributes as Divinity doth, & therefore they say *metaphysica parit scientiam tantum, sed theologia fidem*.

Secondly, compare Divinity with physicke and the mathematicks, the mathematician searcheth visible formes in visible things, the Physition invisible formes in visible things; but the Divine invisible formes in visible things.

Thirdly, let us compare the Divine, the Lawyer and Physitian; the Physitian *est minister natura*, the servant of nature, the Lawyer *est minister justitie*, but the Divine *est minister gratie*: and looke how farre grace exceedeth nature or justice, so as farre doth Divinity surpasse the Physitian or the Lawyer.

Fourthly, let us compare Divinity and morall philosophy, the Philosopher saith, that *Juvenis non est idoneus auditor moralis Philosophie*, that a young man is not fit to heare morall philosophy, but *David* saith, *Psal. 119. 9. wherewith shall a young man cleanse his wayes. Chrysostome* hath a good observation to shew the force of Divinity above all morall philosophie, when he compareth *Plato* the moralist and *Paul* the Apostle together: *Plato* saith he, that wise Philosopher came three times to *Sicilie* to convert *Dionysius* the tyrant to morall philosophy, yet he went away without any successe:

but

A comparison betwixt
Divinity and Metaphy-
sicks.

A comparison betwixt
Divinity, Mathema-
ticks, and Physicks.

A comparison betwixt
the Divine, the Lawyer,
and the Physition.

A comparison betwixt
the Divine, and morall
Philosopher.

but *Paul* a Tent-maker did not onely convert *Sicilie*, but ran from *Ieruſalem* to *Illyricum*, *Rom.* 15. 19. and converted thousands of ſoules by the preaching of the Goſpel. See how farre Divinity excelleth morall philoſophie. And *Auguſtine* obſerveth how *Seneca* the moſt excellent of all the moralifts, mocked the Jewes, becauſe they ſpent (as hee thought) the ſeventh part of their life in idleneſſe, which was the Sabbath day. *Iuſtine Martyr* being firſt a philoſopher, and after a martyr, ſearched thorow all the ſects of philoſophy, and could never find contentment to his ſoule till hee came to Divinity. Firſt he came to the ſect of the *Stoickes* and gave himſelfe to be a ſcholler in that ſchoole, but hearing nothing of God in *Stoa* in that ſchoole, he turned to be a *Peripatetick*: but when he entred with the *Peripateticks*, he perceived his maſter *nundinantem ſapientiam mercede* (as he ſpeakes) ſelling his wiſedome for gaine, then hee left that ſect alſo. Thirdly, he came to the ſect of the *Pythagoreans*, but having no ſkill in geometrie (which knowledge *Pythagoras* required of his Schollers before he taught them philoſophy) he left the *Pythagoreans* and fell into the ſociety of the *Platonicks*: at laſt he met with a Chriſtian Divine Philoſopher who perſwaded him to caſt aſide all theſe circular diſciplines, and to ſtudie Divinity which ſhould give him greater contentment than all the philoſophy in the world, and he renouncing all gave himſelfe to the ſtudying of the holy Scriptures, and of a Philoſopher became both a Chriſtian and a Martyr.

Fiftly; let us compare Divinity and Phyſicke alone, they ſay *ubi deſinit phyſicus ibi incipit medicus*, Where the naturall philoſopher leaveth, there the Phyſitian beginneth, but we may ſay, *ubi deſinit phyſicus, ibi incipit Theologus*, where the Phyſitian leaveth off, there the Divine beginneth; for when the Phyſitian hath done his

Auguſt. de Civitate Dei.
lib. 6. cap. 11.

A compariſon betwixt
Divinity, and Phyſicke
alone.

his last cure and given over the patient, he resigns him into the hands of the Divine, or if he be a religious Physitian, hee is glad to play the Divine to him himselfe; the Physitian sheweth the patient that his health consisteth in letting of blood, but the Divine sheweth that the health of his patient consisteth by the letting of the blood of Christ.

Sixtly, compare Divinity and the mathematicks, the mathematician considereth the length, the height and the breadth of things, but he never considereth *what is the height, the breadth and the length of the love of Christ*, Ephes. 3. 8. he never *teacheth a man to number his dayes, that he may apply his heart to wisdom*, Psal. 90. 12. as the Divine doth.

Lastly, compare Divinity with grammer and rhetoricke: hearing of others teacheth us to speake; grammer teacheth us to speake congruously, and rhetoricke teacheth us to speake eloquently, but Divinity teacheth us *to speake the language of Canaan*, Esay 19. 18.

Whether commeth Lawes or Physicke nearer to Divinity?

Wee must answer here by distinction, the Law hath two parts in it, the first is that which is called νομοθετικη, of constituting and making of lawes: the second is that ligitious part which is exercised about the pleading of causes; the first part commeth nearer to Divinity than physicke doth, because the Physitian is exercised onely about the health of the body, and if he speake any thing to his patient of temperance or restraining of his passions, all this he doth but for his patients health. But the nomotheticke or maker of the law, doth all things for the well ordering of the people; and looke how much more excellent it is to live well, than to live in good health: so much more that part of the law excelleth physicke. But physicke againe is to be

A comparison betwixt
Divinity and the Ma-
thematicks alone,

A comparison betwixt
Divinity, Grammer,
and Rhetoricke,

Quest.

Ans.

Παρ νομοθετικη.
λογ. ζεριστικη.

be preferred to that part of the Law which is called *litigiousa* or the litigious part of the law, because that part of the law doth not respect the commonwealth, or the manners of the people, but to give this or that particular man his right: But to cure this or that particular man, is better than to restore this or that particular man to his goods; for *skin for skin, and all that a man hath will he give for his life, Job. 1.* therefore physicke excelleth the litigious part of the Law.

It may be said that Divinity borroweth many things of other Sciences, therefore it may seeme not to be so absolute in perfection.

Object.

This argueth no want in Divinity, but onely a defect in our understanding; for by these inferiour things we are led to the knowledge of more divine things.

Ans.

Divinity is not *ἐνυλοποιεῖα* or a generall summe of all Sciences and Arts, or one universall director to all our actions as they are naturall, civill, or æconomi-call.

But *Paul* biddeth *Timothy* take a little wine to comfort him, *1 Tim. 5. 23.* So *Moses* setteth downe weights and measures in the Law.

Object.

When *Paul* biddeth *Timothy* take some wine to comfort him, he is not playing the Physitian here: so, when *Moses* setteth downe weights and measures, this is not his last end that there may be commutative justice amongst the children of *Israel*; *Pauls* last end and cheife consideration is this, that *Timothy* having a sound body may be able to glorifie God in his ministry. So *Moses* considereth weights and measures, that Gods people might doe no wrong, but glorifie God in their calling; And as one thing may belong to the mathematician in respect of the middest, and to the Physitian in respect of the thing it selfe, as when a Physitian sheweth that a round wound is more hardly cured than a long

Ans.

wound, although the Physitian shew this by the principles of geometry, yet he cureth not the wound as a Goemetrician but as a Physitian. So when a Divine speaketh of weights and measures, and health of body, although they belong to the politickes or physickes in respect of the midst, yet in respect of the end they belong to Divinity.

Other Sciences are not directly subordinate to Divinity; these sciences which are directly subordinate, the conclusions of the superior Sciences are the principles of the inferior, as the conclusions of arithmeticke are the principles of musicke, and these sciences which are directly subordinate here, have but some new accident added to them, to make a distinction betwixt them and the superior Sciences, as musicke subordinate to arithmeticke hath this accident superadded to it, to be *numerus sonorus* a number with sound, but Divinity and other Sciences *toto genere differunt*, they are altogether different.

Other Sciences are not directly subordinate to Divinity but onely in respect of the end, the Apothecary is directly subordinate to the Physitian; therefore hee prescribeth unto him all his ingredients, what hot things he must use and what cold, what drachmes and what scruples: the Taylor againe is not directly subordinate to the Doctor, but onely in respect of the end, therefore the Doctor prescribeth not unto him how much he should make in a gowne; aske the Doctor why he giveth physicke to a man? and he will answer, for the preservation of the body: So aske the Taylor why he maketh cloathes for him: he will answer for the same end; here the inferior, the Taylor, is subordinate to the Doctor, onely in respect of the end: So all Sciences and Arts are but indirectly subordinate to Divinity, and in respect of the end, and therefore they

Subordi-
natio { *directa.*
 ratione finis.
Sciences and Arts sub-
ordinate to Divinity, in
respect of the end.

they have not their particular directions from Divinity.

The conclusion of this is: All Sciences are found out for the benefit of man, but all of them can doe him but little good, untill Divinity come in and rectifie him.

All Sciences are subordinate to Divinity in respect of the end; therefore every man should studie to be holy, what Science soever he professe: but profane men thinke that it becommeth not a Physitian to bee holy, because they understand not that these Sciences are subordinate to Divinity in respect of the end.

Conclusio. 1.

Conclusio. 2.

EXERCITATI. II.

What use reason hath in Divinity.

2 Cor. 10. 5. And bringing into captivity every thought to the obedience of Christ.

AS God in the creation set up two lights to guide and to direct the world, *Gen. 1. 16.* so the Lord hath given two lights to direct man; the light of reason to direct him in things below here, and Divine light to direct him in things above: these two lights the one of them doth not extinguish the other, but onely diminish it, and maketh it fall downe and give place, and then rectifieth and exalteth it. *Esa. 42. 15. I will make the rivers ylands, and I will dry up the pooles.* The rivers come from the fountaines, but yet when the light of grace commeth in, then the rivers are diminished and they decrease that the dry land may appeare: reason is not taken away here, but it falleth downe and giveth way to grace; but *the pooles shall be dried*

Grace doth not extinguish reason, but rectifieth it.

dryed up, that is, grace taketh away schismes and heresies and drieth them up: but when reason submitteth herselfe to Divinity and is rectified, shee hath good use in Divinity. And even as a Dwarfe set upon a Gyants shoulders seeth much further than hee did before: so doth reason when it is rectified by Divinity; and so grace doth not extinguish reason but perfecteth it: and therefore *Iustine Martyr* called religion *true philosophie*, and then he saith, *he became a Philosopher when he became a Christian.*

Things that reason is not able to do in Divinity and matters of Faith.

Simile.

Let us consider first what is above the reach of reason in Divinity. First, reason cannot bee a judge in matters Divine, for reason can never judge of the object of supernaturall verity. Reason sheweth this much to a man: when it seeth the antecedent and the consequent, that this followeth rightly upon that: but reason never judgeth of the object of supernaturall verity, but Divinity enlighteneth the mind and maketh the spirituall man to judge of this. A Carpenter when he is working, doth see by his eye when he applicth the square to the wood, whether it be streight or not; but yet his eye (without the which he cannot see) is not the judge to try whether the tree be streight or not, but onely the square is the judge: So reason in man (without the which he could not judge) is not the square to try what is right or what is wrong, but the Word it selfe is onely the rule and square; reason cannot consider how faith justifieth a man, or whether works bee an effect of faith or not, but reason can conclude onely *ex concessis*, of things granted, if faith be the cause and works the effect, then they must necessarily goe together, and reason goeth no higher.

Secondly, no mist taken from philosophy can make up a Divine conclusion, neyther would it beget faith in a man. Example, God is not the efficient cause
of

offinne, the *efficient cause* is a terme attributed to God: here if a Divine should goe about to prove eyther by logicke or grounds of metaphysicke, this conclusion were not a Divine conclusion, whereupon a mans faith might rest, as if he should reason this wayes, No efficient cause can produce a defect but an effect, God is an efficient cause, and sinne is a defect, therefore God cannot produce sinne; this were but an humane conclusion and could not beget faith. So if he should reason from the grounds of metaphysicke this wayes, God is *ens entium*, and the properties of *ens* are *unum verum bonum*, therefore God who is *ens entium* cannot produce sinne, because hee is goodnesse it selfe; the conclusion were but an humane conclusion and could not beget faith: but if a Divine should prove the same by a midst taken out of the Scriptures, and should reason thus. *1 Ioh. 2. 16. All that which is in the world, is eyther the concupiscence of the flesh, or the lust of the eye, or the pride of life, not from the Father,* this midst will make up a Divine conclusion which will beget faith in a man, and then the Christian man may say to the Philosopher as the *Samaritans* said unto the woman of *Samaria*, I beleeve not now for thy reason, but for the authority of God, which is the ground of my faith.

Thirdly, Philosophy doth not inlighten the minde with spirituall knowledge, it inlightneth the minde onely with a generall knowledge whereof *Iohn* speaketh, *Iohn 1. 9. Rom. 1.* when he beleeveth, his reason at the first is mere passive; therefore this speech of *Clemens Alexandrinus* would be very warily taken, *Philosophiam προαισιναν vocat*; as though philosophy made an introduction to saving faith: And this speech of some Divines is harshly spoken, *lumen natura accendit lumen gratie*, and *Basilis* comparison must not be stretched over farre, as Dyers before they bring on the most

Lib. 1. Strom.

perfect dye, they dye first with the baser colour, to make it the more fitte to receive the more bright colour: So humane learning may be a preparation to grace. But the comparison is too farre stretched here, humane learning is a preparation to make a man understand the axiomes, syllogismes and logical part in Divinity; but a heathen philosopher having the helpe of nature, is no sooner converted to the truth. A learned Philosopher converted to the faith, may have a greater certainty of evidence than a laicke, and may know the literall sense better, but hee hath no greater certainty of adherence, as wee see oftentimes when it cometh to the poynt of suffering. But seeing zeale is not alwayes according to knowledge, therefore knowledge of humane Sciences is a great helpe to the knowledge of faith once bred, when it is sanctified.

Certi-
tudo { *evidentie.*
 adherence.

Reason must not transcend her bounds.

Philosophie must not transcend her bounds and commit *Saltum*, as they speake in the Schooles, when shee taketh midsts which are mere philosophicall to prove any thing in Divinity; this was the fault of most of the Schoolemen: but when shee doth keepe herselfe within her bounds, then she hath good use in Divinity. *Matth. 22.* the *Sadduces* reason this way concerning the resurrection. If there were a resurrection, then there should follow a great absurdity, that seven men should have one wife at the day of judgement: but this is absurd: therefore, &c. But Divinity telleth reason, that here she goeth without her bounds, measuring the estate of the life to come, by the estate of this life, and borroweth midsts which are not Divine to prove this conclusion; for in the life to come wee shall be like Angels, who neyther marry nor give in marriage, and neede not to propagate their kind by generation.

Another

Another example, *Nicodemus* reasoned this wayes, He that is borne againe must enter into his mothers womb, *Ioh. 3.4* no man can enter againe into his mothers womb, therefore no man can be borne againe: but Divinity teacheth reason that she transcendeth her bounds here, and useth a midst which is mere naturall to prove a supernaturall conclusion.

A third example, *Arrius* reasoneth this wayes; hee that is begotten is not eternall, Christ is begotten, therefore he is not eternall: here Divinity telleth reason that shee is out of her bounds, and applyeth her midsts falsly. There is a threefold generation, first a physicall generation; secondly a metaphysicall, and thirdly an hyperphysicall: physicall generation is this, when a mortall man begetteth a sonne, and this is done in time: metaphysicall generation is this, when the mind begetteth a word, and this is alwayes done in time: but hyperphysicall generation is that eternall generation, and this is done before all time; and Divinity sheweth reason how shee misapplyeth her physicall and metaphysicall generation, to this eternall generation.

Whether is such a proposition true in Divinity, and false in reason, *the Sonne of God begotten from all eternity*, true in Divinity, *the Sonne of God begotten from all eternity*, false in the court of reason: So *Mary the Virgin bare a Sonne*, true in Divinity: *Mary the Virgin bare a Sonne*, false in the court of reason?

That which is true in one Science, is not false in another. In *Israel* there was a judicatorie of seventy who judged of matters of greatest weight, and there was an inferior judicatory, consisting of three, and these judged of goods and matters of least moment: that which was truly concluded in the highest judicatory was not false in this inferior judicatory, although they could

Gence
ratio } *Physica.*
 } *Metaphysica.*
 } *Hyperphysica.*

Quest.

Answ.

Veritas { *supra rationem.*
juxta rationem.
infra rationem.

What use reason hath
 in Divinity.

Object.

Ans.

could not judge of a false Prophet as the great *Synedrion* did, yet they held it not false in the lowest judicatory, when the great *Synedrion* concluded such a one to be a false Prophet: So that which is true in Divinity is not false in reason, but onely above her reach; and if any thing were true in one Science, and false in another, then *verum non esset reciproca affectio entis*, that is, that which hath a being should not bee true, and that which is true should not have a being, these two propositions should not be converted. There is a verity that is above reason, and there is a verity which is agreeable to reason, and there is a verity that is under reason, the first is of things taken up by faith, the second is of things taken up by reason, the third is of things taken up by sense, but there is no verity contrary to reason, it is not against reason to beleieve that a Virgin conceived and bare a Sonne, but it is above reason.

Wee must not seclude reason altogether from Divinity, Christ himselfe used the helpe of reason against the *Sadduces*, and *Paul* against the *Iewes*, *Heb. 7. 17. Thou art a Priest for ever, after the order of Melchizedek.* This is revealed by God himselfe that Christ is the King of peace and righteousness, yet to prove this and to make it manifest to the misbelieving Iewes, he borroweth a helpe of a logicall notation, saying, *which is by interpretation, the King of righteousness, the King of peace, Heb. 7. 2.* So Christ useth reason against the *Sadduces*: God is the God of *Abraham, Isaac* and *Jacob*, hence he inferreth this consequent, that they must live.

But they say that Christ and *Paul* were immediatly directed by God, that they could not erre in their Midsts, and conclusions as we doe.

If *Pauls* extraordinary calling had given him power to use reason, then they had spoken to the purpose, but he

he useth reason as common to him and to all other men, whether Apostles or not Apostles.

But they say, that Christs authority and *Pauls* was greater than ours is.

This wee grant, they disputed against those who acknowledged not their authority, but yeelded onely to them, in respect of the force of the arguments, is it not lawfull for us to doe the same against our adversaries? which Christ did against the *Sadduces*, and *Paul* against the *Iewes*.

But whatsoever was pronounced by Christ against the *Sadduces*, or by *Paul* against the *Iewes*, it became by and by holy Scripture, which we cannot say of our conclusions.

Although arguments used by Christ and his Apostles became by and by the Word of God, yet it will not follow that we may not use these midsts brought forth by reason, although they become not Scripture; but then that would follow if wee brought forth these principles of reason, to make them the object of our saving faith.

Whether were the *Sadduces* bound to beleeeve this argument of Christs, as an article of their faith, or not?

By the force of this consequence as it were the worke of reason, they were not bound to beleeeve it, but as it was proved to them out of the Scriptures they were bound to beleeeve it.

Seeing humane midsts have no force to binde of themselves, why are they used in prooffe against men?

This is done for the infirmity of man, who is hard to beleeeve, and the Divine midsts will not serve to refute the naturall man. These who have good and perfect sight need no other midst to see by, but the light; but a man who is of a weake sight and purblind, useth

D

Speeacles

Object.

Ans.

Object.

Ans.

Quest.

Ans.

Quest.

Ans.

Simili.

Spectacles as a helpe to his sight: so the perverse heriticks make us to bring in these humane midsts, whereas the midsts taken out of the Word of God should serve by themselves to convince. When Christ rose againe, *Thomas* doubted of the resurrection and thought that his body had beene but a Spirit, but Christ bearing with his infirmity, by this humane midst proveth that hee is flesh, because hee may bee touched and felt.

Observe againe that in Divinity some propositions are merely Divine, and some are mixtly Divine. These that are merely Divine, reason can doe little thing here, it can but joyne the tearmes together, but it cannot take up these great mysteries; example, if I were disputing against the *Monothelites* who denyed that there were two natures in Christ, and should reason thus; *where there are two natures, there are two wils; but in Christ there are two natures, therefore two wils.* That in Christ there are two wils, this is a proposition merely Divine, reason can never take up this, yet reason sheweth this much, where there are two natures there must bee two wills, and it judgeth onely of the connexion of these two, but it cannot judge of the verity of this, whether there be two wills in Christ or not.

Quest.

Yee will say then, what doth reason in the verity of these propositions which are merely Divine?

Ans.

Reason in a regenerate man concludeth not that to be false which is above her reach, but onely admireth and resteth in this great mystery; and reformed reason enlightened by the Word of God, goeth this farre on, that she beleeveth these things to be possible with God which shee cannot comprehend; but reason in a corrupt man will scorne and mocke these things which shee cannot comprehend, as the *Stoicke* called

Paul

Paul a babler, *Act. 17. 18*, when hee disputed against them for the resurrection, and called it a new doctrine.

In these propositions againe which are mixtly Divine, reason hath a further hand; example, No naturall body can be in moe places at once, Christs body is a naturall body, therefore it cannot be in moe places at once; this is mixtly Divine, for the properties of a naturall body sheweth us that it cannot be in moe places at once, and the Scripture also, sheweth us that Christs body is a naturall body.

But is not this a mixture of Divinity and humane reason together, when wee borrow a midst out of the Scriptures, and then confirme the selfesame thing by reason?

This maketh not a mixture of Divinity and philosophie, but maketh onely philosophie to serve Divinity.

When we use reason to helpe our weaknesse, we doe not ground our faith upon reason or upon the light of nature, but upon that supernaturall light; and the light of nature commeth in, but as in the second roome to confirme our weaknesse: and as we ascribe not the price of the Ring, or the worthinesse of it to the Hammer which beateth it out, but to the Gold it selfe, so our faith is not grounded upon humane reason or the light of nature, but upon the Word of God it selfe.

How can reason serve in Divinity seeing the naturall man perceiveth not the things of God, and the greater Philosophers, the greater enemies of grace?

Wee must distinguish *inter concretum & abstractum* betwixt philosophie and the Philosopher: many of the Philosophers oppugned the mysterie of Divinity by their corrupt and naturall reason: but true philosophie

Quest.

Ans.

Simile.

Quest.

Ans.

Conclusio.

impugneth it not, and the greater light extinguisheth not the lesser, and verity doth not contradict it selfe; and truth in philosophie, is but the foote-step of that truth which is in God by way of excellency.

The conclusion of this is, *contra rationem nemo sobrius dicit, contra scripturam nemo christianus, & contra ecclesiam nemo pacificus*: we must learne then to give every one of these their owne place and not to reject reason altogether from Divinity, but to captivate her and make her a handmaid to Divinity.

EXERCITAT. III

That the end of Divinity here consisteth rather in practise than in contemplation.

Luke. 11. 28. Blessed are they that heare the word of God, and keepe it.

THe end of our Divinity here consisteth in doing rather than contemplation. If we speake properly, doing is not in the understanding but in the will, when reason divideth, compoundeth, or frameth any proposition within it selfe, then the understanding is not sayd properly to doe, but contenting it selfe within it selfe, then it is speculative: but when the understanding setteth the will on worke, then the will doth, & the understanding but directeth the will, and when the understanding reasoneth within it selfe, they call this *actus elicitus*; but when the understanding setteth the will on worke, they call this *actus imperatus*.

A proposition in Divinity commandeth us eyther virtually to practise, or else formally. Virtually it commandeth us to practise; example, *This is life eternall, to know thee to be the onely true God, and whom thou hast sent, Christ.*

The understanding is speculative, and setteth the will on worke.

Actus { *elicitus,*
imperatus,

A proposition in Divinity commandeth practise, virtually or formally,

Christ, Ioh. 17. 3. 11. This is a proposition which virtually includeth in it practise; for as the Hebrewes say, *verba notitia includant verba affectus*, Words of knowledge include words of affection: if it be life eternall for us to know God, then 'it is life eternall also for us to love God.

This proposition againe in Divinity, *Thou shalt love the Lord thy God with all shine heart, and with all thy soule, and with all thy mind, Matth. 22. 37. and thy neighbour as thy selfe, vers. 39.* commandeth practise formally.

A proposition in Divinity, commandeth practise, mediately or immediately,

Secondly a proposition in Divinity urgeth practise eyther mediately or immediately: mediately, as God is *summum bonum* the chiefe good; out of this mediate proposition we gather an immediate, therefore we are to love him above all things.

If the conclusions be practicke, the propositions must be practicke.

Thirdly, these conclusions in Divinity which conclude for practise, the propositions out of which they are drawne, must also be for practise and not for contemplation, *nam nihil agit extra genus suum*, as they say in the Schooles; as we cannot gather grapes of thornes, or figgs of thistels, *Matth. 7. 16.* So new wine cannot be the cause why the Apostles spake with divers tongues, *Act. 2.* So we cannot gather conclusions of practise from speculative propositions.

The word of God is a line and rule of practise.

Fourthly, these rules which serve to direct men to practise may be called rules of practise, as the Carpenters line in his hand is a line of practise, because it leadeth him to practise. So the Word of God is the line by the which wee should walke, therefore it is a rule of practise, *Gal. 6. 6. As many as walke according to this rule, peace be unto them: &c.* is to worke by rule or line, the Word is the rule of our working, therefore it teacheth us practise.

5012.17.

But it may be said, that contemplation is the end of

Object.

Divinity in heaven to see God face to face, therefore is the end of our Divinity here upon earth.

Answ.

Contemplation in heaven leadeth us alwayes to practise, and they can never be separate; for as below here those Sciences which we call *inspettrices*, as the mathematicks, physicke, and such (whose end consisteth not in doing) are the parents of morall philosophie and of doing, for by these we take up the nature of things, the goodnesse and the truth of them, and then we begin to esteeme of them, and love them when wee know them; so that contemplation bringeth forth alwayes practise. The glorified Saints in heaven, comming nearer to the first cause, esteeme more highly of him, and therefore they love him more sincerely, and returne all praise to him.

Object.

But it may seeme that contemplation is more excellent than practise; for *Mary* is preferred unto *Martha*, *Mary* for her contemplation to *Martha* for her action.

Answ.

When *Mary* and *Martha* are compared together, they resemble not the contemplative and the active life, but the naturall and spirituall life; *Mary* careth for the spirituall life, and *Martha* for the naturall. Did not *Mary* care for practise as well as *Martha*? sate shee not at Christs feete that shee might learne practise, that she might wash them with her teares and wipe them with her haire?

And because practise is joyned alwayes with knowledge, therefore the wisdom which is proper to the understanding is ascribed sometimes to the will, *Iob.* 28. 28. *to depart from evill is understanding*: and therefore it is, that justice and judgement are joyned together in the Scripture, and they are called fooles who doe not according to their knowledge. And *Salomon* saith *Eccle.* 10. 2. *The heart of a wise man is at his right hand*

hand, because his heart teacheth his hand to put things in practise.

The end of our Divinity is more in practise than in contemplation; therefore these *anagri* or wilde asses, the *Heremites* who lived without all society of men, forget the cheife end wherefore they were set here, living rather like beasts than like men: and if wee shall take a view of the ecclesiasticall history, as out of *Theodoret* and *Zozomen*, wee shall see how unprofitable these men have spent their time, leaving the congregation of the Saints of God. *Theodoret* writeth of one *Macedonius* qui *κρηββατος* & *gubba* dictus est, *gubba* in the *Syriacke* tongue is a Ditch, he was called *gubba* because he stode in a Ditch all his time, and he was called *κρηββατος*, because he eate nothing but Barley pulse: See how unprofitable this man spent his time, not giving himselfe to reading of the holy Scriptures, for he was altogether ignorant of them; for when *Flavianus* the Bishop sent for him that hee might make him a Minister, he was so ignorant of that which the Bishop had done unto him when he ordained him Minister, that being required the next Sabbath day to come againe to the Church, answered him who came for him, that he was affraid to be made Minister the next Sabbath day also, and so refused to come; see how this holy man spent his life for forty yeares in contemplatin and what great progresse he made in Christian Religion. So *Theodoret* maketh mention of one *Styllites* who stode under a pillar all his life time, and never came into a house. So *Zozomen* in his ecclesiasticall history, writeth of one *Pior*, who going out of his fathers house into a desert, vowed solemnely that he should never see any of his kinsmen or friends againe, and living fifty yeares there he had a sister who longed to see him before she dyed: the Bishop pitying the poore woman, granted

Cap. 13. de historia relic-
tosa.
κρηββατος.
κρηββατος.

From *SUM* apillar.

Lib. 6. 29.

In Sacra hist. lib. 14. 8.

granted leave to *Pior* to come and visit her, and he returning into his countrey, & standing before the doore called out his sister, and shutting his eyes, he said unto her, behold, I am your brother *Pior*, looke upon mee as much as you please; but shee entreating him earnestly to come to her house, he altogether refusing went backe againe to the Wildernesse: and so wee reade in *Theoderet* of one *Adynus*; who lived ninety yeares in the Wildernesse and never spake to any man, as if he had beene possessed with a dumb Divell: this is that holy contemplative life which the Church of *Rome* commendeth so much, but *this is pure Religion, to visite the fatherlesse and widdow in their necessity, Iam. I. 27.* These *Heremites* living this contemplative life were like *Polyphemus* having but one eye in his head, and looking ever up but never downe.

The Opinion of the Schoolemen in this point.

The Schoolemen differ but little in this poynt, how Divinity teacheth us practise. *Thomas* and his followers say, that *fides non est recta ratio agendi, sed recta ratio sentiendi*; and therefore *Contra gentiles* hee compareth faith to hearing rather than to sight, but he addeth that practise followeth faith as the fruit of it: but *Scotus* maketh faith to be *habitus practicus*. Yee see how both of them insist in this, that Divinity consisteth in practise.

The end of the Sadduces and Pharises Divinity.

The Lord *Num. 15. 38. 39.* commanded the *Israelites* to make fringes upon the borders of their garments, that they might remember the Commandements of the Lord and keepe them; the *Sadduces* gave themselves onely to looke upon the fringes, and if they had onely remembred the Law, they thought then they had discharged their duties; but the end of the *Pharises* was to remember their owne traditions. So the end of the Monkes Divinity now is onely idle contemplation with the *Sadduces*; and the end of the *Iesuites* Divinity now

The end of the Monks and Iesuites Divinity.

now is onely to practise mischeefe: and many Christians when they reade the Scriptures now, they reade them not for practise, but for to passe the time with; they are like little children who seeke Nuts to play, but not to breakethem and eate the kernels.

The conclusion of this is, *Iam. 1. 22. Be yee doers of the word, and not hearers onely, deceiving your selves.*

Conclusi.

EXERCITAT. IIII.

Of Adams knowledge before his fall.

Gen. 2. 19. Whatsoever Adam called every living creature, that was the name of it.

First, consider in *Adams* knowledge, the manner how he got this knowledge, and secondly the measure of his knowledge.

His knowledge was inbred knowledge and not acquired; for as soone as he did behold the creatures, never having seene them before, he gave them all names according to their nature. This knowledge being inbred it could not be acquired also; *nam duplex ejusdem scientia in uno subjecto, non datur causa*, there cannot be two causes given of one, & the selfesame knowledge in one subject, although one and the selfe same knowledge cannot be said both to be acquired and inbred, yet *Adam* might have had experimentall knowledge, afterward of his inbred knowledge: His inbred knowledge and our acquired knowledge, are nor divers sorts of knowledge, for as the sight restored to the blind although it was miraculous, yet when he saw, it was one sort of sight with our sight: so these inbred habites and acquired habites, are but one sort of habits; but

Of the manner how
Adam got his know-
ledge,

Adams inbred know-
ledge, and our acquired
knowledge, are not di-
verse sorts of know-
ledge,

Things done miracu-
lously, are more excel-
lent than nature can
produce them,

Of the measure of
Adams knowledge.

Simile.

Simile.

these inbred habits in *Adam*, and infused habits, were more excellent than acquired habits; for these things which God doth, are such that nature cannot produce the like, or so perfect: as that wine which Christ made miraculously at the marriage of *Cana* in *Galilee*, *Iob. 2.* was more excellent wine than other naturall wine: so when Christ cured the blind, their sight was more perfect than our naturall sight; so when he made the lame to goe *Act. 3. 16.* So the habites of inbred knowledge in *Adam*, were more perfect than any other sinfull man could ever attaine unto, after him.

The creatures are lesse than the knowledge of God; they were equall with the knowledge of *Adam* before his fall, but they exceed our knowledge now. When the eye looketh upon the white colour, it scattereth the sight, and the white colour exceedeth it; but when it looketh upon the Greene colour, *exaquat visum*, and it is a proportionable object for the eye: but when it looketh upon a tawne colour, it is lesse than the sight. So the creatures are lesse than Gods sight; they were equall with *Adams* sight before his fall, like the Greene colour, and they exceed our sight since the fall, as the white colour doth exceede our sight; and because the heart since the fall is not so capable and so large to comprehend the knowledge of these creatures as it was before the fall, therefore it is said, *1 King. 4. 29.* that *the Lord gave Salomon a wise heart as the sand of the Sea shore*, that is, to know an innumerable kind of things like the sand of the sea. When a man is to infuse liquor into a narrow mouthed vessell, that none if it runne by, hee enlargeth the mouth of the vessell: So did the Lord enlarge the heart of *Salomon* that hee might conceive this heavenly wisdom, and the knowledge of all things; but the minde of *Adam* before his fall needed not this extension to receive these gifts.

Secondly,

Secondly, the great measure of this knowledge which *Adam* had before his fall, may be taken up this wayes. The *Hebrewes* write that there were foure gates by the which *Adam* entred to see the Lord: the first was the gate of the visible creatures, the second was by the gate of the Angels, the third was by the gate of majestic, and the fourth was by the gate of glory; and they say that *Adam* entred three of these gates, but the fourth was shut that hee entred not in at it in this life.

The first gate was opened unto him, for in the creatures below, here he saw the majesty and glory of God. The Scriptures when they expresse any great thing, they joine the name of God with it, as *Ezek. 13.9.* great haile is called Gods haile or sent by God, *el gabbish*. So *1 Sam. 26. cecidit sopor domini super eos*, that is, a great sleepe fell upon them. So a strong Lyon is called *ariel*, the Lyon of God, *2 Sam. 23.10.* So *Moyse* is said to be faire to God, that is, very faire, *Act. 7.20.* So *Ninive* was great to God, that is, very great. The beauty and greatnesse in the creatures led *Adam* to take up how great the Lord was. *Iacob* when he saw *Esau* reconciled unto him, sayd, *I have seene thy face, as though I had seene the face of God, Gen. 33.10.* This glimpse of goodnesse in the face of *Esau*, made *Iacob* take up, how good God was unto him.

The second gate was *porta intelligentiarum*, the knowledge of the Angels, they resembled God more than any visible creature doth, therefore they are called Gods Sonnes, *Iob. 1. Chapt. and 38. Chapter, 7. verse*, and they see his face continually. *Mathew 18. verse 10.* As the Kings courtiours are sayd to see his face continually, *2 King. 25.25.* and the Angels conversing with him, made him to come nearer to the knowledge of God.

creaturarū visibilibū
Por intelligentiarum.
ta majestatis.
gloria.

לך est epitheton
omnis rei admiranda
& magna.
לך-לך-לך
לך-לך-לך

The third gate was *porta Majestatis*, he saw the majesty of God more clearly than any other did. *Moyſes* is ſayd to ſee the face of God, and yet it was but the ſight of his backe parts, compared with *Adams*; and we ſee him but through a grate, *Cant. 2. 11. Heb. 11. 26.*

The fourth gate was *porta glorie*. That gate was referred to bee opened for him in the heavens.

Let us compare the moſt excellent men with *Adam*, and ſee which of them came neareſt unto him; in ſome things *Moyſes* came neareſt to him, in ſomes things *Salomon* came neareſt unto him, and in ſome things *Daniel*, in ſome things *Ioseph*, but *Chriſt* the ſecond *Adam* excelled them in all.

In the knowledge and ſight of God and his attributes, *Moyſes* came neareſt to him, *Exod. 32. 13. Teach mee thy wayes*, that is, thy attributes. So *Pſal. 103. 7. He made knowne to Moyſes his wayes*, that is, his attributes, for hee ſubjoyneth, *the Lord is mercifull and gracious, ſlow to anger, and full of compaſſion, and he chideth not for ever*; here his wayes are his attributes, *Moyſes* came neareſt to *Adam* in this knowledge.

Salomon in the knowledge of the politickes came nearer to *Adams* knowledge than *Moyſes* did; *Moyſes* ſate all the day long to judge the people, *Exod. 18.* and hee ſtoode in need of *Jethro's* counſell to make choiſe of helpers; but *Salomon* could have found out all theſe things by himſelfe without the helpe of another. *Salomon* begged wiſedome of God, and it was granted unto him, he deſired wiſedome to be his *παρθετος*, to be preſident of his counſell, and to be his aſſiſter or *πρόεδρος*, & to be his *εὐπρόεδρος*, to rule happily, *wiſedom. 9. 4.* *Salomon* came neareſt to the knowledge of *Adam* in the Politickes, and he is preferred to the wiſeſt within the Church, as to *Heman* and *Dedan*, *1 King. 4. 3.* and

to

A comparifon betwixt
Moyſes and *Adam*.

A comparifon betwixt
Salomon and *Adam*.

παρθετος
πρόεδρος
εὐπρόεδρος

to the wisest without the Church, as to the *Egyptians*.

As he came nearest to *Adams* knowledge in the Politickes, so likewise in the knowledge of naturall things, for as he wrote from *the Cedar of Lebanon to the Hyssope that grew out of the Wall*, 2 King. 4. 33. that is, as *Iosephus* explaineth it; he wrote parables and similitudes taken from every one of these kinds: and *Tertullian* saith well, *Familiares est sacris scriptoribus ut sublimiores veritates explicent per sensibilia; nam idem qui est author natura, est author gratia*: It is an usuall thing to the holy writers to illustrate heavenly things by earthly comparisons, for he that is the God of nature is also the God of grace. *Salomon* wrote from the tall Cedar to the small Hyssope that groweth out of the wall, that is, from the greatest to the smallest, then he passeth by none of them: for it is the maner of the Hebrews to marke the two extreames, and to leave the midst for brevities cause, as *Num.* 6. 4, *from the kernell to the huske*, here the Scripture omitteth the wine which is the midst betwixt the kernell and the huske. Another example, *Exod.* 11. 5. *And all the first borne of the land of Egypt shall dye, from the first borne of Pharaoh that sitteth upon the throne, unto the first borne of the maid servants that sitteth behind the Mill*. The Scripture omitteth the midst here, the rest of the people for shortnesse, and expresseth onely the two extreames, the highest and the lowest. A third example, *Iob* 24. 20. *The wombe shall forget him, and the wormes shall feede sweetly upon him*, the birth, and the grave, the two extreames include the whole life. So *Psal.* 121. 8. *The Lord shall keepe thy going in, and going out*, that is, all thy wayes: So *Salomon* writing of the two extreames, the tallest and the least, includeth all the rest. Now if *Salomon* had such knowledge of these naturall things, much more had *Adam*.

Salomon came nearest to *Adams* knowledge in the Politickes.

The Hebrewes marke the two extreames and leave the midst for brevity.

Adam gave fit names to the creatures, knowing their qualities and nature.

To what things Adam gave names and to what he gave no names.

Adam gave names to many things which are not found now in the Scripture.

בהמות

שנהבִּים *dens eboris*
 שן *compositum ex*
 דִּם *dens* *הבִּים*
 עֵבֹר *ebur.*

קרנות שן

cornua dentis. Ezek.
 27.

Adam gave proper names to the creatures.

Adam had such knowledge of the creatures that he gave them fit names in the Hebrew expressing their natures, he was a good nomenclator to give every thing the right name. *Plato in Cratillo* sheweth that he who giveth the right name to a thing, must know the nature of it very well; but since the fall men impose wrong names to things, as they call light darknesse, and darknesse light.

When hee gave names to the creatures, hee gave not names to these creatures in particular that had not *principium individuationis in se*, and which differed not something in subsistence from others, as all hearbes of the same kind, and trees and stones of the same kind; he gave not a name to every one of them in particular, but gave one name to them all of the same kind: but these who differed not in essence but in the manner of their subsisting, to these he gave diverse names, as hee called himselfe *Adam* and his wife *Eve*. And wee are to observe that there are many names which *Adam* gave to the creatures in the first imposition, which are not found in the Scriptures now: the Elephant the greatest beast upon the earth, yet it hath no proper name given to it, in the Scripture it is called *Behemoth*, *Iob* 40. 15. and the teeth of the Elephant are called *Shenabbim*, the teeth of Ivorie, but not the teeth of the Elephant; and usually the Scripture expresseth onely the word teeth, as *1 King* 10. 18. *he made a Throne of teeth*, but not of the teeth of the Elephant, because the Elephant was not so knowne to the Jewes; therefore the Scripture doth onely circumscribe this beast and the hornes of it; but *Adam* gave the greatest beast a proper name when he imposed names to the beasts.

When *Adam* imposed names to the beasts, he imposed proper names to them, not circumscribing them as the Scripture doth now for our capacity; example, *Shemamith*

Shemamith with the hands of it takes hold on kings houses, because this word is a hard word to be understood, and may signifie eyther a Spyder weaving with her hands; or else *σκηνοποιος* a Monkie with a long tayle (for kings are delighted in their palaces with such when they see them hung by the hands) because wee cannot take up the nature of this beast by the name alone, therefore the Scriptures by the effects and properties of it, describeth it more at large for our capacity; but *Adam* at the first imposed the simple name.

These names which *Adam* gave to the beasts at the first were most perfect names, therefore yee shall see other languages to keepe some foote steppe still of the first imposition, as 1 *King*. 10. 22. *Tukkijm* are called Peacocks, the *Talmud* calleth it *Tabbas*, the *Arabick* called it *Taus*, and the *Latine* *Pavo*.

David came nearest to *Adam* in prudence, for although he was not so wise as *Salomon*, yet *erat prudentior Salomone* he was more prudent than *Salomon*; therefore the woman of *Tekoah* sayd to him, *Thou art wise as an Angell of God*, 2 *Sam*. 14. 20.

The Lord asked the king of *Tyrus* if he could match *Daniel* in wisdom, *Ezek*. 28. 3. *Behold thou art wiser than Daniel, there is no secret that they can hide from thee.* *Daniel* exceeded all the *Chaldeans* in wisdom, and the *Chaldeans* exceeded the *Tyrians*, therefore *Daniel* farre exceeded all the *Tyrians*: but yet if we will compare *Daniel's* wisdom with the wisdom of *Salomon*, it will come farre short; for *Salomon* exceeded all the children of the East in wisdom, and came nearest to *Adams* knowledge, no sort of wisdom was hid from *Salomon*, *Daniel* onely exceeded in interpreting of secrets and heavenly visions.

Joseph came nearest to him in oeconomie, *Psal*. 105. 22. he exceeded the Princes of *Egypt* in wisdom, & taught their senators.

Iesus

שִׁמְמִית

Seemeth to be *Simia*, and *Solomon* sent for such, 1 *King*. 10. 22. *σκηνοποιος*.

Names which *Adam* gave were perfect names.

תוקימ

A comparison betwixt *David* and *Adam*.

A comparison betwixt *Adam* and *Daniel*.

A comparison betwixt *Joseph* and *Adam*.

A comparison betwixt
the first *Adam*, and the
second *Adam* Christ.

יפִּיפִּית

עֲנֵלָה יִפָּה פִּיהָ

Conclusion.

Iesus Christ the second *Adam*, the personall wise-
dome of God his Father, farre excelled *Salomon*; here
is a greater than *Salomon*. Iesus Christ the second *Adam*
as he excelled *Salomon* farre; so did he the first *Adam* in
wisdom, *Psal.* 45. 2. *Thou art fairer than the Children of*
men, in the originall it is *Iophjaphitha*, which the Hebrews
doubling, expresse the great beauty that was in him; and
sometimes it is put in two words, as *Ier.* 46. *gnegla jephhe*
pja, that is, very faire. Christ the second *Adam* in out-
ward beauty exceeded not, *Non erat decor in facie ejus*,
He had no forme nor comelinesse: and when we shall see him,
there is no beauty that we should desire him. *Esay.* 53. 2. but
in inward wisdom and grace he was fairer than the
Sonnnes of men, and excelled the first *Adam*.

The conclusion of this is, *Adam* having such measure
of knowledge before his fall, what great presumption
was it in him to presume above that which was revealed
unto him. Let us be content not to be wise above that
which is written, *1 Cor.* 4. 6. and let us remember that
saying of *Augustine*, *Multi propter arborem scientie amit-
tunt arborem vite.*

EXERCITAT. V.

*How the Law is said to be written in the heart of
man after the fall.*

Rom. 2. 15. *which shew the worke of the Law writ-
ten in the hearts.*

First, let us enquire how these first Principles which
are called *primo-prima*, are made up in the hearts of
man. Secondly, how these *secundo-prima principia* are
deduced

deduced out of these. And thirdly, how these *principia* make up this which wee call *Conscience*: and lastly, we shall shew that man by this naturall knowledge ingraft in his heart, cannot come to the true and saving knowledge of God.

These first Principles are made up after this manner: The Lord hath put two faculties into the Soule, one which we call speculative in the understanding, and another which we call a practick facultie in the will, to prosecute these things which the understanding sheweth to her. God hath placed first the speculative in the understanding, that it might follow that eternall reason that is in Gods Law; for as it is the perfection of Art to imitate nature, so it is the perfection of nature to imitate this eternall reason, which is Gods Law; Then he hath placed the will into the soule of man to prosecute those things, which the understanding the speculative facultie sheweth unto it.

There are some *primo-prima principia*, in the speculative faculty, and some in the practick facultie; this is a principle in the speculative facultie; *Omne totum est majus sua parte*, and this is the first principle in the practike faculty, the will, *Matth. 7. 12. whatsoever yee would that men should doe to you, doe yee even so to them.*

These *primo-prima principia* are not naturally knowne *quoad actum perfectum*, but they are in *potentia propinqua*, that is, they may be most easily knowne; for that which is actually perfect in the first degree, is alwayes knowne, and as soone as the creature existeth, so soone they are knowne; as the knowledge of an Angel is not potentiall but ever actuall: but these first principles are made up without any reasoning discourse or foraigne helpe. And as it is naturall for a stone to move downward, although it be not alwayes moving downward, yet because it hath that weight within it selfe, and nee-

Some principles in the speculative, and some in the practicke faculty.

How the first principles are knowne.

How the first principles
are naturall to the mind.

First principles are
naturally knowne, but
the conclusions are
known by discourse.

The first principles are
not actually, but poten-
tially written in the
miade.

A difference betweene
the first inbred princi-
ples, and the second in-
bred principles.

deth no other helpe to make it move downeward, as it needeth of a foraigne helpe to cause it to ascend; therefore this motion is said to be naturall to it. So because the mind can make up these principles without any discourse; therefore they are sayd to be naturall to it: but when we make up a conclusion in a syllogisme, the knowledge of this conclusion is not so easily knowne to me: but we must borrow some midsts, which are more knowne to us, to make up this conclusion. These first principles are naturally knowne, but the conclusion in the syllogisme is *rationaliter* knowne onely, by way of discourse. These first principles the Divines call *rationes eternas, dignitates, immobilia principia*, and the Greekes call them *ἀόρατα ὑποκείμενα*. If the judgement be sound and well disposed, then it agreeth to those first principles; but if it be corrupt it declineth them. It is not necessary that all agree in these first principles, for although some be found who deny them, yet they stand as principles to those who are of sound judgements; children and mad men understand not these first principles, yet those who are of sound judgement, doe acknowledge them.

These first principles are not actually written in the heart of man, but potentially: the mind of man is not like a seminarie, which containeth in it diverse sorts of seedes: neyther is it like the Flintstone which hath the fire lurking within the veynes of it, and being stricken upon the steele, casteth out the sparkels of fire which lurked in the veynes of it before: but it is like unto the eye, which being inlightened by the Sunne, hath that naturall facultie in it to discerne colours: So the mind frameth these principles when the objects are laid before it.

And out of these *primo-prima principia*, the minde frameth, and maketh up *secundo-prima principia*: the difference

difference betwixt these *primo-prima principia*, and *secundo-prima* is this: these *primo-prima principia*, first inbred principles are contained in the conclusions; but these *secundo-prima principia*, these second inbred principles, are as conclusions contained in the principles: now to cleare this by example; this is a first inbred principle in the mind; *whatsoever yee would that men should doe to you, doe yee even so to them*: this is a second inbred principle drawne from the first, *ye shall not murther*; this conclusion drawne from the first principle, containeth in it this first principle, *whatsoever yee would men, &c.* So that any man may inferre thus; I may not kill my neighbour, because I will that no man should kill me; here this principle is contained in the conclusion. There are other conclusions drawne from these *secundo-prima principia*, which may be called *tertia conclusiones*, and these are not so easily made up as the first; here the conclusions are contained in the principles, and not the principles in the conclusions as before; example, *honour thy father, and thy mother*; this is a second principle; and this; *thou shalt rise up before the hoare head, Levit. 19. 23.* is a conclusion of the third sort: for this followeth not so clearly as the former conclusion, *Yee shall rise up before the hoare head*; therefore yee shall honour your father and your mother: but rather this wayes, yee shall honour your father and your mother; therefore yee shall rise up before the hoare head: heare the conclusion is contained in the principle and not contra.

This law written in the heart of man, maketh up this which we call *conscience*, which is an inbred light in the mind of man, teaching him to follow that which is good, and to eschew that which is evill: and it is called *conscientia, quasi concludens scientia*; and it hath a twofold Act; the first is to give testimony to things, whe-

Difference betweene the conclusions drawne from the first principles, and the conclusions drawne from the second inbred principles,

Conscience, what.

A twofold act of the conscience.

Greg. Nazian.

תִּצְרֶה conscientia
תִּצְרֶה formavit, pin-
xit.

Simile.

ther we have done them well or ill; if wee have done them well, then it giveth testimony for us, *Rom. 9. 1. my conscience also bearing me witnesse*; and if we have done evill, then it testifieth against us. *Gregory Nazianzen* used to call the conscience *padagogum anima*; for as a Pedagogue waiteth upon a child, and commendeth him when he doth well, and whippeth him when he doth evill; so the conscience when a man sinneth, it stingeth him like Hornets, *Deut. 7. 20.* but when hee doth well, it alloweth him: and that which wee call conscience, the *Syriack* calleth it *Tira*, *Rom. 2. 15.* Which signifieth a paynted thing, for the conscience now is like a table, in which sundry things are paynted; and this sort of writing in the consciences, hath not beene unfitly compared to that writing, which we write with the juice of an Onion; here the letters at the first are not legible, but hold the paper to the fire, and that maketh the letters legible: So these evill deeds, which sinke first into the conscience, and are not legible, yet when the conscience is put to the fire of Gods wrath, then they begin to appeare legible, and then the Lord setteth their *sinnes in order before them*, *Psal. 50. 21.* The second act of the conscience is to binde or loose; for even as a man, when he is bound hand and foote, he cannot stirre out of the place; so the light which is in the conscience, bindeth the will of man, so to doe a thing; that he cannot doe any other thing unlesse he sinne against it. *Rom. 14. 23. Whatsoever is not of faith is sinne*, that is, whatsoever he doth against his conscience, in that, he sinneth.

This conscience is eyther a good conscience, a bad conscience; 2 doubting conscience, a probable conscience, or a scrupulous conscience.

A good conscience is that, which is well informed, and concludeth rightly.

Conscientia
 { recta.
 { erronea.
 { dubia.
 { probabilis.
 { scrupulosa.

A bad conscience is that, which is wrongly informed, and concludeth falsly.

A doubtfull conscience is that, which neyther doth assent nor dissent, and therefore concludeth nothing.

A probable conscience is that, which concludeth as it thinketh, upon probable and good reasons.

And a scrupulous conscience is that, which concludeth, but with some feare or doubting, which troubleth the minde. Let us take but this one example for all in the case of eating of meate: The good conscience saith, To the pure all things are pure, and therefore I may eate of this meate: the bad conscience of the Iew saith, Touch not, taste not, handle not; therefore I will eate none of this, because it is uncleane. The doubtfull conscience doubteth whether hee may eate of it, *Rom. 14. 23.* but doth not fully conclude with the Iew, that he may not eate of it. The probable conscience is this, which upon probable grounds, concludeth to eate of it. In *Corinth* some doubted whether they might eate of flesh sold in the Shambles, *1 Cor. 10.* because perhaps they might light upon that in the Market, whereof the other part was sacrificed to Idols; but the probable conscience concludeth to eate of it, because in the Shambles it hath no relation to the Idoll, and it knoweth, by all probability, that the rest of it was not sacrificed to Idols, but that the Priest got the rest for his portion; he seeth others who are men of a good conscience, eate of such; and upon these probable grounds he eateth of it. The scrupulous conscience is this which inclineth to eate, but with feare and greefe to his minde, when he eateth it.

The light in the conscience since the fall maketh not up this good conscience, but it maketh this ill conscience, and it troubleth the scrupulous conscience, and this doubtfull conscience.

A difference betweene these sorts of conscience.

The light of nature since the fall maketh not up a good conscience.

When the bad conscience excuseth or accuseth falsely.

This bad conscience it excuseth or accuseth: it excuseth an unregenerat man falsely, when he heareth the curses of the Law, and blesteth himselfe in the meantime, *Deut. 29. 19. Ioh. 16. 2.* Secondly, it excuseth him falsely, when he assenteth to the principles in generall; but when he commeth to the particular application; he concludeth not rightly. When the Husbandmen killed the Lord of the Vineyard, Christ asked of the Iewes, what should become of these Husbandmen? *Matth. 21. 41.* they answered, *he will destroy these wicked men;* but *Luk. 20. 16.* when they consider this, that the matter touched them more nearely, then they sayd *God forbid.* The thing which they assented to in the generall, they shune it in particular, as if they should say, we are no such men, and wee hope that God will not so deale with us. So when it accuseth for the breach of any superstitious ceremonie, as it did the superstitious Philistims; if they did but tread upon the Threshold of the Doore, where *Dagon* breake his necke, *1 Sam. 4. 5.* So a bad conscience accuseth a man truly sometimes, as *Eccles. 7. 22.* *for oftentimes also, thine owne heart knoweth that thou thy selfe hast cursed others.*

The conscience is Gods herauld,

The conscience bindeth as the Lords deputie; the conscience may be compared to the Kings Herauld. The Herauld intimateth to the Subjects the Kings lawes; When they are intimated, the Subjects are bound to obedience: but if the Herauld should make intimation, of that which were not the Kings Law, unto the Subjects; yet they are to give obedience to it, untill they know the contrary: so a man is bound to obey his conscience, that is, to doe nothing contrary to it, although it intimate a falsehood unto him.

Quest.

How can an evill conscience binde a man to that which

which is evill; it being Gods Deputie, and God can binde no man to doe evill?

It bindeth him not simply to doe the evill, but it bindeth him to doe nothing against it: God cannot bind a man so, but he simply bindeth him alwayes, to doe right because he cannot erre; judging that to be done which is not to be done, as the conscience doth.

When a good conscience doth bind a man, and when an evill conscience doth binde a man, what is the difference betweene these two sorts of binding?

A good conscience bindeth a man for ever, but a bad conscience bindeth not for ever, but onely so long as he taketh it to be a good conscience: he is bound to doe nothing against his conscience, albeit it be erroneous: but he is bound to search the truth, and then to lay aside this erroneous conscience.

So out of these principles naturally bred in the heart, arise all these lawes which are written in the heart; and they differ from the lawes of nations, or municipall lawes of countries. *Esay 24.5. saith, they have transgressed the lawes, changed the ordinances and broken the everlasting covenant: they have transgressed the Lawes, that is, the municipall Lawes of the common-wealth: they have changed the ordinances: that is, these things where in all nations agree; as not to doe wrong to strangers, to embassadours and such: and then he commeth to the greatest of all; they have broken the everlasting covenant; that is, the law of nature: it is lesse to breake a municipall law, than the law of nations; or it is lesse to transgresse the law of nations, than to violate the Law of nature; for this Law is that: light which lightneth every man, that commeth into the world, Job. 1.9.*

A man by this naturall knowledge, cannot be brought to the knowledge of his salvattion; therefore the Law must be written anew againe in his heart. It is a strange position

Ans.

Quest.

Ans.

A difference betweene the law of nature and the lawes of nations.

A greater sinne to breake the law of nature than the law of nations.

Naturall light cannot bring a man to the knowledge of his owne salvation.

Strom. cap. 6. 7.

Conclusion.

position of *Clemens Alexandrinus*, who holdeth that there was *alia justitia secundum legem naturæ, alia secundum legem Moſis, et alia secundum Christum*; and he calleth these two first *gradus*, or degrees to leade to Christ; and as the Law led the Iewes to Christ, so did philosophy leade the Greekes; and hence he concludeth, that the good men amongst the Heathen were saved, or at least had some steps to salvation.

The conclusion of this is, seeing the conscience is so obscured, and corrupted through the fall, we must labour to reduce it to the first estate againe. When a compasse is out of frame, we touch the needle of the compasse with a Loadstone, that the stone may draw it right to the pole againe: So the mind must be touched with the Loadstone of the Spirit of grace, that it may come backe againe to the Lord, as to the pole.

EXERCITAT. VI.

Of the seven Precepts given to Noah.

Act. 15. 20. We write unto them that they abstaine from things strangled, and from blood.

BEfore the Law was written, the Hebrewes say, that the Lord gave to *Noah* seven Precepts, which were delivered of *Noah* by tradition to his posterity after him; these the Iewes call *pirke abboth, capitula patrum*, the traditions of the fathers. The most ancient & first tradition that we reade of, was that, *Gen. 32. 32.* because *Jacob* halted upon his thigh, therefore the children of *Israel* ease not of the sinew which shranke, which is upon the hol-

פרקי אבות

low

low of the thigh unto this day; So were these seven precepts delivered by tradition.

The first was against strange worship or idolatry, that they should not worship false gods; and this they called *gnabhuda zara*, strange worship. The second they called it *gnal birkath hashem*, that is, they should blesse the name of God. The third was *gnal shepukoth damim*, that is, he was forbidden to shed innocent blood. The fourth was *gnalui gniria*, that is, he should not defile himselfe with filthy lusts. The fifth was *gnad bagazael, de rapina*; that he should take nothing by violence or theft. The sixth was, *gnal hadinim de judiciis*. The seventh was, *abhar mim achai, ne membrum de vivo*; that he should not pull a member from a living creature, and eate of it. This precept they say, was given last to Noah, *Gen. 9. 4.* but *the flesh with the life thereof, which is the blood thereof, shall yee not eate*: that is, (as the Jewes interpret it) yee shall not pull a member from a living creature, & eate of it, as the wild beast doth; but to stay untill the beast be killed, and then eate the flesh thereof: neyther shall ye eate the blood while it is hot, as if it were yet in the body: this is cruelty, & against a morrall precept; to eate hot blood while the life is in it; for where the reason of the Law is perpetuall, the Law must be perpetuall. The reason of the Law is, yee shall not eate blood because the life is in it; so long as the life is in it, yee must not eate it: and see how this sinne, *Ezek. 33. 35.* is matched with other great sinnes. *Yee eate with the blood, and lift up your eyes towards your Idols, and shed blood, and shall yee possesse the land?* The morrall transgressions of the Law joyned with it here, sheweth that it is cruelty to eate hot blood, *Levit. 7. 27.* which was the ceremoniall part of the Law: and the Apostles in the counsell, *Act. 15.* forbiddeth them to eate any thing that was strangled; whereby they meant the ceremoniall part of the Law.

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עבורה זרה
על ברכת השם
על שפכות דמים
על עיריה
על הגזל
על הרמייה
אבר מן החי

How this precept of Noah not to eate blood is to be understood.

Where the reason of the Law is perpetuall, the Law is perpetuall.

Quest.

Ans.

See Bez. 2. 15.

Whether are we to take these precepts as ceremoniall or as morrall?

The most of these are morrall precepts, and the same which are set downe againe in the Law: For when the Apostles biddeth them abstaine from fornication, *Act. 15.* It is the same that is forbidden in the fourth precept given to *Noah*, not *revelare turpitudinem*, and to interpret here, fornication, for eating of things sacrificed to Idols, seemeth to be a strained sense: for that is forbidden already by the first precept, to *Noah*. And to *uncover the nakednesse* according to the phrase of the Scripture, is meant of bodily pollution and not of spirituall fornication.

Now besides these morrall precepts set downe by the councill, they interlace this ceremoniall precept *de suffocato*, forbidding to eate things strangled; and they give the reason wherefore the Gentiles should abstaine from these, *Act. 15. 21.* For *Moses is read in their Synagogues every Sabbath*, as if *Iames* should say, they profess not onely the morrall Law, but also the ceremoniall Law yet; therefore yee Gentiles shall doe well to abstaine, from these things which may give them offence. The Iewes respected these precepts most, because they were kept in the Church even from *Noahs* dayes.

The Hebrewes adde further, that there was no other precept given untill *Abrahams* dayes; then God added the precept of circumcision, and afterwards taught them to separate tithes.

The Lord taught his Church in her infanciethis wayes by traditions, and not by write: and even as parents teach their children the first elements by word, and afterwards by write; so the Lord taught his Church first by word, and then by write.

The conclusion of this is. The Lord never left his Church.

Of eating of blood, see more in the appendix of Command. 6.

Why the Apostles forbid to eate blood or things strangled.

God at the beginning taught his Church by tradition and not by write.

Simile.

Conclusion.

Church without his word to direct her: before the fall, he spake immediatly to *Adam* and *Eve*, & taught them. In the second period, he taught them by these seven precepts. In the third period, by the Law written, and in the fourth period by the Gospel.

EXERCITAT. VII.

Of the diuerse wayes how God revealed himselfe extraordinarily to his Church.

Heb. 1. 1. God who at sundry times, and in diuers manners spake in times past unto the Fathers by the Prophets.

GOD manifested himselfe to his Church, first by prophesie, secondly, by the holy Spirit, thirdly by *Vrim* and *Thummim*, and fourthly by the poole *Bethesda*.

First by prophesie. There were sundry sorts of prophesie: the first was *lepi* face to face, to *Moyse* onely.

This sort of prophesie was the highest degree of revelation; and it drew nearest to that sort of vision, which we shall get of God in the heavens. He manifested himselfe to *Moyse* face to face, and hee knew him by his name, that is, not onely by the face, as Princes know many of their Subjects; but he knew him inwardly, and liked him: this was *notitia approbationis*.

Moyse saw God face to face, yet he saw not the essence of God, for hee dwelleth in a light inaccessible. *John* saw God three manner of wayes. First, in his incarnation, he saw God dwelling amongst men in the flesh

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here.

God revealed himselfe to his Church foure wayes.

Sundry sorts of prophesie. ⲓⲃⲗ

How the Lord manifested himselfe to *Moses*.

John saw Christ
καὶ τὸ ὄμμα σ' ἔθηκε, καὶ
ἰα μέλαροφθον καὶ
ἐν τῷ πνεύματι
πνευματός.

Differences betwixt the
revelations made to *Moy-
ses*, and to the rest of the
Prophets.

Differ. 1.

here. Secondly, in his transfiguration upon the Mount. Thirdly, in the Spirit upon the Lords day, *Rev. 1. 10.* Although *Iohn* lay in the bosome of Christ and was his beloved Disciple, yet he saith, *No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father he hath declared him. Ioh. 1. 18.*

When God spake to *Moyzes*, he spake to his understanding immediatly. A man hath a right eare, and a left eare; the understanding is like the right eare and the phantasie is like the left eare: hee spake to *Moyzes* right eare, to his understanding: but when he spake to the rest of the Prophets, by some shapes and visible formes; he spake first to their left eare. *Moyzes* saw no visible shapes nor formes, except onely in the entry of his calling, when he saw the bush burning, *Exod. 3. 6.* and the Angell comming to kill him in the Inne, *Exod. 4. 24.* and when he saw the paterne of the Tabernacle in the Mount, *Heb. 9.* but usually God manifested himselfe to his understanding.

Differ. 2.

Secondly, the other Prophets were astonished and weakned at the sight of God. *Dan. 8. 27. and I Daniel fainted and was sicke certaine dayes, and I was astonished at the visions.* So *Ezekiel* fell upon his face when the Lord revealed himselfe unto him. *Chap. 3. 27.* But *Moyzes* was never affrayd at the sight of God but twise. First when he was to enter in his calling, when he saw the bush burning. *Exod. 3. 2.* Secondly, at the giving of the Law. *Heb. 12. 21.*

Differ. 3.

Thirdly, *Moyzes* needed not such preparations before he prophesied, as some of the other Prophets did. *Elisba* before he prophesied, called for a Minstrell to settle his passions; that he might be the more fit to receive his prophesie. *2 King. 3. 15.* But *Moyzes* needed not such a preperation. So *Paul* when he was ravished to the third heaven, this knowledge which he got, was intellectuall,

intellectuall, and it was neyther by the sight, nor by the phantasie: and whether the soule was in the body here *tanquam in organo, vel tanquam in sede* onely, it may be doubted.

The second sort of prophesie, was by vision; as when *Moyse* saw the bush burning; this was presented to him when he awas awake; this was the meanest sort of revelation, *καὶ ὡς ἔστιν.*

The third sort was *καὶ ἀφαντασίαν*, when something was presented to their phantasie in a dreame.

These visions which he shew to the Prophets, sometimes they were of things which really existed; as *Zacharie* saw *Iosuah* the high Priest, and *Sathan* standing at his right hand, *Zach. 3*. Sometimes of things that might be and was not: as *Zacharie* saw two women carrying an *Ephath*, *Zach. 5. 5*. and sometimes of things that were, not, nor never could be: as the monstrous beasts showne to *Daniel*, and to *John* in the revelation.

When the Lord revealed himselfe to the Prophets in these visions: sometimes he spake mediately to them by an Angel. As *Exod. 3. 2*. God is sayd there to appeare to *Moses*; but *Act. 7. 30*. an Angel is sayd to appeare in the burning bush. Sometimes againe in these apparitions, he immediatly appeared to the Prophets. *Ioh. 12. 40*. *Hee blinded their eyes, &c. these things bee sayd when hee saw his glorie*, that is, when he saw Christs glory.

When the Angels did appeare to the Prophets in these visions, they appeared in the shapen of men, but they never appeared in the likenesse of women, farre lesse in the likenesse of beasts, as the Divell doth: therefore *Lewis. 17. 7*. *they shall no more offer their sacrifices unto Devils*, in the Hebrew it is, *leshegnirem*, to the hoarie ones; because the Divell appeared in these shapen. When the Cherubims appeared they carie the face of a man,

See Iovinis de purgatorie.

Vision { *καὶ ὡς ἔστιν.*
καὶ ἀφαντασίαν

The Lord appeared to his Prophets sometimes immediatly, and sometimes by an Angell,

The Angels ever appeared in the likenesse of men, but not in the likenesse of women or beasts

לשערים

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When the Angels appeared in the likenesse of man, they were more glorious than any man.

When the Lord appeared in the likenesse of man, he exceeded the glory of an Angel,

the crest of a Lyon, the feete of the Oxe, and the wings of an Eagle; they had not foure faces (as some thinke) but in something they represented man, in something the Lyon, in something the Oxe, and in something the Eagle: *panim* here should be translated, *uosen*.

When the Angels appeared to the Prophets, there was more glory in them, then in other men; although sometimes they concealed this glory for a while, as may be seene *Gen. 18.* comparing it with *Heb. 13.2.* When *Paul* saw an Angell standing by him in the likenesse of a man of *Macedonia*, there was more glory in him, than in all the men of *Macedonia*, *Act. 16.9.* Because the glory of an Angell did shine in him: and in this sense it is sayd, *Act. 6.15.* that they saw the face of *Steven* as it had beene the face of an Angell, that is, his face did shine above the face of mortall men, as when the Angels appeared in humane shape. But when the Lord appeared in the likenesse of a man, then his glory farre exceeded the glory of an Angell, *Esa. 6.1.* I saw the Lord sitting upon a throne. First, he was set upon a high throne. Secondly, his cloathes reached dowue to the ground, which signifieth his glory: the hemme of his garment touched the ground, which signified the humanity of Christ: and the *Seraphims* covering their faces, because they could not behold the glory of God. And when the Lord appeared in these visions, he appeared in the likenesse of an old man: as *Daniel* saw the Ancient of dayes sitting upon a throne, *Dan. 7.9.* and *Reve. 1.14.* when the Sonne of God appeared, his haire was white as wooll, and white as Snow: but the Angels of the Lord appeared in the likenesse of young men, *Mark. 16.5.* and the Cherubims were made like young men.

Which of the Prophets saw the most excellent visions.

Ezekiel

Ezekiel saw the most excellent visions. *Esay* saw the Lord sitting upon a throne, *Esa.* 6. 1. but this was a vision of judgement, to make fat the hearts of the people: but the visions of *Ezekiel* for the most part were of Christ and the building of the spirituall Temple. These visions were so high, that the Iewes forbade any to reade them *ante annum sacerdotalem*, that is, before they were thirty yeares of age.

Whether were the revelations by visions, or by dreams, or that which was intellectuall more perfect?

Thomas answereth, that the vision which was to the phantasie, was more agreeable to the nature of man, and to his estate here: But that which was immediatly to the understanding, commeth nearer to our estate in glory.

It is generally to be observed here; that in all these sorts of visions, and apparitions, they understood that which they prophesied: and therefore the Prophets were called *videntes*, *Seers*, *Iob.* 13. 1. *mine eyes hath seene all these things, mine eares hath heard them, and I understand them all.* *Pharosh* did not understand these things which he saw; therefore he was not a Prophet: So *Belsasser* when he saw fingers writing upon the wall, he understood not that which he saw, and therefore he was not a Prophet: and so *Caiphas* understood not what he prophesied. *Iob.* 11. They were like unto men who are purblind and see not a thing distinctly: and therefore desires others to tell them more distinctly what it is. The Iewes say of these, that they were *θερότοι non θεόπρωτοι*, that is, they were stirred up by God, but they sought not the Lord. And of *Balaam* they say, *prophetavit ex voluntate Dei, sed non cepit quod prophetavit.* *Daniel* at the first understood not the prophesie, but the Angel revealed it unto him, *Dan.* 8. 17.

So the Lord appeared to them in Dreames as he did before

Ezekiel's visions for the most part were of Christ: and the spirituall Temple.

Ans.

Quest.

Ans.

The Prophets understood these things which they prophesied.

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ברצין אלהים
ולא ירע מנבא

before to them when they were awake, and sometimes these dreames were *ὄνειρα συμβόλικα*, dreames in which they saw some shapes and visions; as *Jacob* saw a ladder in his dreame: so *Abraham* in his dreame, saw the Chalkes and foules lighting upon them. *Gen. 15. 8. Daniel* saw the foure monarches, represented be foure visible shapes, *Dan. 4.* and sometimes he revealed himselfe *sine symbolo*, without any visible shape; as to *Ioseph*, *Matt. 2.* and to the wise men, *Mas. 2. 12.*

The Lord was onely author of these dreames, therefore. *Gen. 37. 7.* when *Ioseph* is called *bagnal chalamoth*, it is not well translated *Lord of dreames*, for God himselfe is onely Lord of dreames. The Scventie translate it *ἐνυπνιάσας*, *insomniator*, and it signifieth not simple a dreamer but him who dreameth often, therefore *chalamoth* is in the plurall number. If the Lord revealed himselfe in the forepart of the night as hee did to *Abraham*, then it was called *Tardema*, a dead sleepe, *1 Sam. 26. cecidit sapor domini super eos id est magnus.* But if in the latter part of the night, then it was called *chalam*, a dreame. To some hee revealed himselfe in a dreame, but he gave then not the interpretation of it, as to the Butler and Baker. Some had the interpretation of the dreame, but not the dreame, as *Ioseph. Nebuchadnezzar* had the dreame, but *Daniel* the interpretation of it, but the Prophets of God: had both the dreame and the interpretation of it, as *Daniel*. The heathen sometimes had both the dreame and the interpretation, as the *Midianites* had of the Barly cake. *Jud. 7.* but this was for to their destruction: but the comfortable dreames and visions, with their interpretations; were onely revealed to the Prophets, for the good of the Church.

Whether was the revelations by dreames, or by visions the more perfect revelation?

Intensive

בעל החלמות

ἐνυπνιάσας

תרומה

The Prophets had the dreames with the interpretations of them.

Quest.

Intensive the revelation by vision was the more excellent, but *extensive* the revelation by dreames was the more excellent, and that by vision came nearest to that which was intellectuall, for they had no use of their senses in it, & the visions were presented to their understanding only. When we take up a thing by sense, first the sense transmitteth it to the phantasie, and then the phantasie sendeth it to the understanding; this is the most imperfect sort of knowledge. Secondly, when the vision is presented to the phantasie onely, and the phantasie sendeth it to the understanding, this is more perfect then the former. And thirdly, when the vision is presented to the understanding onely, this is a higher degree.

In the Knowledge which they got by dreames, first, they had the dreame, and when they were awake they got the understanding of it: but in a vision they presently understood the thing presented unto them. Because the revelation by vision was the more perfect sort of knowledge, therefore *Isa* saith *your young men shall see visions*, and then he added, *your old men shall dreame dreames*, as the more imperfect sort of revelation, *Isa. 2. 28.*

It may be asked why God revealed himselfe this way by dreames?

The reasons were these. First these things which we begin to thinke upon when we are awake we begin to try them by reason, and if reason approve them not then we reject them, but in a dreame the mind receiveth things not examining them by reason. In matters Divine the lesse that reason have a hand in admitting of them the better it is, and here it was better for the Prophets to be ruled by God, and fitter for them to be schollers then judges.

The second reason why he taught his Prophets by
H dreames

Revelatio $\left\{ \begin{array}{l} \text{intensiva.} \\ \text{extensiva.} \end{array} \right.$

Some things are presented to the sense, some things to the phantasie, and some things to the understanding.

Quest.

Ans.

The reasons why God revealed himselfe by dreames.

Reason 1.

Reason 2.

dreames was this, to let them see how farre his power exceeded the power of man; for masters cannot teach schollers; but when they are awake and giving heed: but God can teach his Prophets in a deepe sleepe and in a dreame: which gave the Prophets to understand what great commandement, the Lord had over all the faculties of their mindes.

Reason. 3.

Hee revealed himselfe in dreames to them, to let them understand, that death tooke not away all knowledge from man, and that there was another way to get knowledge, than by discourse or reason.

רוח הקדש

How the Lord revealed himselfe to his Prophets by the holy Spirit.

Drusus in Pentateuchum.

The third way, how the Lord revealed himselfe to his Prophets; was by *ruah hakkodesh*, by the holy spirit: then the Prophets had all the use of their senses; hearing one speaking to them, as we doe every one another, and seeing, &c. and the more use that they have of their senses, the more unperfect was their revelation. Others distinguish this sort of revelation which was by the holy Spirit, from that which was properly called prophetic: they say these who spake by the holy spirit, & were Prophets in that sense, they were not called to attend still as Prophets, such as was *David* a King; & *Daniel* a Courtiour: But *Esay* and *Jeremy* were Prophets properly so called: because they waited still, and attended in the schoole of the Prophets.

אורי
תומים

What sort of revelation was by *Urim* and *Thumim*.

The fourth way, how God revealed himselfe, was by *urim* & *thumim*, and they are alwayes joyned together except in two places of the Scripture, *Exod. 17.21.* and *1 Sam. 28.8.* This was a different kind of revelation from the former: for by this the Priest did not prophesie, neyther made songues to the prayse of God: but having put on this breastplate, it was a signe to him that God would answer these doubts, which he asked of him; & it is called the Breastplate of judgement, *mishpat* signifieth, eyther the administration of publike judgements

משפט

ments, *Esa. 41. 3.* or private affaires, *Pro. 13. 23.* *est qui absumitur absque iudicio*, that is: because his family is not rightly administrat. It is called then the breastplate of judgement: because the Lord taught his people in their doubtfull cases; what to doe, by this *urim* and *thummim*.

Exod. 28. 30. *Thou shalt put in the breastplate Vrim and Thummim.* Some hold that the twelve pretious stones set in the breastplate, were called *urim* and *thummim*: as *Kimchi*; but the Text maketh against that: for the breastplate, and the *urim* and the *thummim* are distinguished *vers. 30.* Some of the Iewes againe incline most to this sense; that these two words *urim* and *Thummim* were set in the breastplate as *holinesse to the Lord* was written in great letters upon a plate of Gold, and set in the forehead of the highpriest. But it seemeth rather that they were two pretious stones given by the Lord himselfe, to be set in the breastplate: and an Ancient Jew called *Rabbi Bechai* marketh, that these two are set downe *cum be demonstrativo* for their excellencie. Neyther saith the Lord thou shalt make *urim* and *thummim* as hee sayd of the rest of the ornaments of the Highpriests, thou shalt make this or that.

It is commonly holden that the letters did shine out of the breastplate of *Aaron*, when the Lord gave his answers to him, that he might read the answer by the letters: but this could not be, as may appeare by the forme of the breastplate following.

The breastplate and the Vrim and Thummim are distinguished.

What this Vrim and Thummim were,

7 demonstrativum.

The letters did not make up the answer.

The forme of the Breast-plate.



When David asked of the Lord, 1 Sam. 23. 12. *will the men of Keila deliver me and my men into the hands of Saul?* the Lord sayd *yf givn*, they will deliver thee: here the letters in the breastplate would have made up this whole answer; *Iod* from *Iehuda*, *Samech* from *Ioseph*, *Gimmel* from *Gad*, *Lamed* from *Levi*, *Reish* from *Reuben*, and *Vau* from *Reuben*, but *Iudges* 20. 8. when the *Israelites* asked

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asked counsell of the Lord, who shall goe up first to battell against *Benjamin*? it was answered, *Iebuda Baste-chilla*, *Juda* shall goe up first, now there was not so many letters in the brestplate to expresse this answer, for there wanted foure letters of the Alphabet in the brestplate פֶּטֶח. 2 *Sam.* 5.23. when *David* enquired of the Lord, *shall I goe up against the Philistines*? the Lord answered, *Thou shalt not goe up but fetch a compasse behind them and come upon them over against the Mulberry trees.* The letters in the brestplate could not expresse all this, therefore it was not by the letters that the Lord answered the Priest: but when hee had on this brestplate, *λογέiov*, or *rationale* upon him, then the Lord taught him what to answer; and this brestplate was but a signe unto him, that the Lord would answer him, as *Sampsons* hayre was a signe unto him, that the Lord would continue his strength with him as long as hee kept his haire; how was the strength in *Sampsons* haire? not as in the cause, or in the subject, but onely as in the signe, so in the Apostles garments and shaddow; they were but a signe of their power which they had in healing miraculoufly; and so was *urim* and *thummim* but a signe of this, that the Lord would answer the Priest.

The *urim* and *thummim* were not alwayes with the Arke; for all the time of *Saul* they asked not counsell of the Arke, 1 *Chron.* 13.3. *Let us bring againe the Arke of our God unto us: for we enquired not at it, in the dayes of Saul*; they went usually to aske counsell in the Tabernacle and Sanctuarie of the Lord, *Iud.* 20. they went up to *Silo*, where the Tabernacle was, to aske the Lord then the Arke was in the Tabernacle: but when the Arke was separated from the Tabernacle, they might sacrifice in the Tabernacle. So they might aske the Lord here by *urim* and *thummim* although the Arke

יהודה
בֶּתְחִלָּה

There wanted foure letters in the Brestplate.

How the Lord taught the Priest by *Vrim* and *Thummin*.

The *Vrim* and *Thummin* were a signe onely that the Lord would answer the Priest.

The *Vrim* and *Thummin* were not ever with the Arke.

was not there. When the Highpriest asked counsell for *David*, at *Nob*: the Arke was not there nor the Tabernacle; but onely *urim* and *thummim*: but when the Arke and the *urim* and *thummim* were together, they alwayes enquired the Lord before the Arke; and when they were separated; they turned their faces towards the Arke, wheresoever it was, when they asked counsell by the judgement of *urim* and *thummim*. When *David* was in *Ziglag*, *1 Sam. 30.* he asked counsell of the Lord by the Priest: but neyther the Arke nor the Tabernacle was ever in *Ziglag* a towne of the *Philistims*.

When any are sayd, to aske counsell of the Lord, who were not Highpriests; as the *Israelites* are sayd thrice to aske the Lord, *Jud. 20. 18. 1 Sam. 14. 37. & 23. 2. 1 Chron. 14.* they are understood to have done this by the Highpriest, for *Num. 27. 21. Ioshua* is commanded to aske counsell at the Lord, by *Eleazer* the Highpriest.

The manner how he stood who asked counsell of the Lord by the Highpriest, *He shall stand before Eleazar the Priest, who shall aske counsell for him after the judgment of Vrim before the Lord. Num. 27. 21.* he stood not directly before the Highpriest, for then he should have stood betwixt him and the Arke: therefore *liphne* should be translated *juxta, a latere*, or beside the Priest. Hee stood by the Highpriest when he asked counsell, and hee heard not what the Lord sayd to the Priest; but the Priest gave him his answer.

When two things are demanded of the Lord, he answered in order to them. As *1 Sam. 23. 9. will they come up?* The Lord answered, *they will come up.* So he answered to the second question, *will they deliver me? They will deliver thee.*

They asked not counsell of the Lord by *Vrim* and *Thummim*,

They asked counsell of the Lord at the Arke by the HighPriest.

How he stood who asked counsell by Vrim and Thummim.

לפני
וְעָמַד

The Lord by Vrim and Thummim answered distinctly to every question.

Thummim but in great and weighty matters; as *David* after the death of *Saul*, *1 Sam. 2. So 2 Sam. 5.* they asked the Lord, for the King, for the common wealth or for a tribe, or for making of warres, but in matters of lesse moment they asked not the Lord, by *Vrim* and *Thummim*: as if any thing had beene committed to ones custodie, and it was lost; they did not aske the Lord for it by *Vrim* and *Thummim*, but the oath of the Lord was betwixt them, *Exod. 22. 11.*

When they got their answers by *Vrim* and *Thummim*, the Lord confirmed their answers sometimes by lot. As *1 Sam. 10. 8.* he asked first by *Vrim* and *Thummim*, who should bee King? and then it was confirmed by lot. So when *Ishua* divided the Land. First, he got his answer by *Vrim* and *Thummim*, and then hee bidde them cast lots, & as their lots ascended, he distributed unto them, *Num. 26. 55.* When the Highpriest consulted, he stretched out his hands unto the Arke of the Lord. *1 Sam. 14. 19. collige manum tuam, draw in thine hand.*

The difference betwixt the predictions of the Prophets and the Priest, by *Vrim* and *Thummim* was this. The Prophets when they foretold things, *ut futura in seipsis*, as to fall out in themselves; then they always fell out: but when they foretold things as they were in their causes, then they might fall out, or not fall out. Example, *Esay* saith to *Ezekias*, *set thy house in order for thou shalt dye, and not live, Esay. 38. 1.* looking to the second causes, and to *Ezekias*, he shall dye. But looking to the event, he shall not dye. So *1 King. 21. 20.* The Lord threatned to bring a judgement upon *Achab*, and yet upon his humiliation spared him. So the Lord threatned *Ninive*, *forty dayes and Ninive shall be destroyed, Ionah. 3. 4.* and yet when they humbled themselves they were not destroyed. But that which was revealed by

They asked counsell by *Vrim* and *Thummim* onely in matters of weight.

God confirmed his answers sometimes by lot.

A difference betweene the predictions of the Priests by *Vrim* and *Thummim*, and the predictions of the Prophets,

Prophecies as the respect the second causes and events,

Objec̃.

Ans̃.

De pont. Rom. lib. 4. 3.

אורִיִּם a radice,
יִרְהֵ a false derivation.

אורִיִּם a radice,
אֶמֶן a false derivation
to exclude the radical
letter, for there is *duplex*
Mem, here and *Aleph* is
excluded.

תִּמְנֵם
מַלְוֹסִי.
אֶמֶן.

מַלְוֹסִי.
אֶמֶן.

by the Highpriest, when he tooke on *Vrim* and *Thummim*, tooke alwayes effect.

But it may be sayd, *Jud. 20. 23. shall I goe up to the battell against the children of Benjamin our brother?* The Lord answered, *goe up against him.* And yet they were killed.

In this first answer the Lord sheweth, that they had just cause to make warre against *Benjamin*; but he answered not to the successe of the battell, because they were not as yet humbled; and they trusted too much to their owne strength. But when *Phineas* demanded what they should doe, *vers. 28.* when they were humbled: they got a direct and more distinct answer: *goe up, for to morrow I will deliver them into thine hand.*

Bellermine the Iesuite, that he may prove the infallibility of the Pope in judgeing in matters of faith; alledgeth the *Vrim* and the *Thummim*, which were upon the brestplate of the Highpriest; which directed him that he could not erre in judgement. But this reason is faultie many wayes. First, in the derivation of the names; for he deriveth *Vrim* from the root *jara* which signifieth, *to teach*; whereas it is derived from *or* to give light. So he deriveth *thummim* from the root *Aman*, which signifieth *to beleieve*; whereas it cometh from *tamam*, to make a thing perfect. The severiet translate these words, *διδασκεις και αληθεια*, as yee would say, *manifestatio & veritas.* And so doth *Hierome*. But this they doe *μεταφυσικως*, and they respect more the end here, wherefore they were put into the brestplate, than their proper significations. For as *Vrim* properly signifieth brightnesse, and figuratively *διδασκεις*, because that which maketh all things manifest is the light, *Ep̃es. 5. 13.* and this *Thummim* properly signifieth perfection; so figuratively in things spirituall,

all, it signifieth verity. The *seventy* looking to the figurative signification, translate them this wayes.

Secondly, put the case that *Vrim* and *Thummim* signified doctrine and verity, yet it will not follow that the Highpriest might not erre: for by these were signified not what sort of men they were, but what sort of men they ought to be. *Prov. 16. 10. A divine sentence is in the lippes of the King, and his mouth transgresseth not in judgement.* Here is a clearer place that the King of *Spaine* cannot erre in judgement, than that the Pope cannot erre in judgement; if yee will take words as they stand. But the meaning of the words is, a divine sentence ought to be in the lippes of the King; and then his mouth will not transgresse in judgement. So these two are set in the brestplate of *Aaron*, to teach him his dutie: but they were not notes of his infallibility. And if by *Vrim*, they would inferre his infallibility in judgement: so by *Thimmim*, they may inferre his holinesse of life: and so none of the Popes were profane and wicked men.

Thirdly, this brestplate served not for a triall of his doctrine, but onely for foretelling of the doubtfull events of things; for their doctrine was to be tryed by the law and by the testimony, *Esa. 8.*

Fourthly, if *Vrim* and *Thummim* signified verity and judgement, then it should follow, that none of the Highpriests could erre: but wee know that *Vrijah* the Highpriest in the time of *Achaz*, brought the paterne of the Altar of *Damascus*, and placed it in *Ierusalem*. *2 King. 16. 6.* And *Caaphas* erred, when he condemned Christ to death.

Lastly, let this be granted, that the Highpriest under the law could not erre; therefore that eyther *Peter* or the Pope his successor (as they alledge) could not erre, it will not follow. For this priviledge, *not to erre*, belongeth

The Highpriests might erre.

Quest.

Ans.

How long the gift of
prophecie indured un-
der the old Testament.

See *Skialernus* in

נבא
7 7 7

The gift of Prophecie
given under the new
Testament.

גמטריא
7 7 7
α γεμετρία
אכבר
7 7 7
אכבר
7 7 7

The Iewes cabbalistical
observation blasphem-
ous.

longeth to none, but to Iesus Christ, of whom the Highpriest was a type; who had both *Vrim and Thummina*, purity of doctrine and perfection of life.

How long did the gift of prophecie endure in the second Temple.

The gift of prophecie endured under the old Testament untill the time of the Macedonian Empire. When *Alexander* the great did raigne, *Nehemiah* maketh mention of one *Iaddus* the Highpriest, *Neh.* 12. 7. who met *Alexander*, when he came against *Ierusalem*. Now if there had beene none, who were infallibly directed by the Spirit of God at this time; who could have put this into the canonicall Scripture it being historicall? therefore there behoved to be one at this time, who had the spirit of prophecie, and was one of the masters of the great Synagogue, who did this: and then the Sunne went downe upon the Prophets. *Micah.* 3. and the gift of prophecie ceased.

This gift of prophecie was bestowed anew againe, in the second Temple, under the new Testament. *Ioel.* 2. *I will purre out my spirit upon all flesh, and your young men shall see visions, &c.*

This gift lasted in the Church, till the second Temple was destroyed. The Iewes by a certaine kind of *Kabbals* called *gematria*, observe upon *Hagg.* 1. 8. it is written there *ekkabhdā*, *I will be glorified*, because the word wanteth the letter ה in the end of it, which letter standeth for *five*; they say that the want of this ה, sheweth the want of five things in the second Temple, which were in the first. The Arke, the mercy seate, and *Cherubims*. Secondly, the fire from Heaven. Thirdly, the majesty of Divine presence called *shekēna*. Fourthly, the holy Ghost. And fifthly, *Vrim and Thummim*. But this rabbinicall observation is most impious, and serveth to overthrow all the whole New Testament, to deny

deny Iesus Christ, and to condemne his Apostles and Evangelists; as though they had not the gift of the holy Spirit when they wrote, during the time of the second Temple: and this is contrary to the very scope of the Prophet, *Hagg. 1.8. Goe up into the mountaine, and bring wood to build this house, and I will take pleasure in it, and I will be glorified saith the Lord, and Hagg. 2.9. The glory of the latter house shall be greater then the former, and in this place will I give peace saith the Lord.*

Whether were the Arke, the *Vrim* and *Thummim*, and the holy fire in the second Temple or not?

Although there was greater spirituall beauty in the second Temple, than in the first; yet the second Temple wanted this typicall Arke, the *Vrim* and *Thummim*, and the fire; therefore it is but a fable of theirs, who say, that *Titus* after he had destroyed the second Temple, brought the Arke to *Rome* in his triumphes; but the Arke was never seene in the second Temple; and *Iosephus*, who was an eye witnesse of *Titus* triumphes sheweth, that it was onely but the table of the shewbread which *Titus* carried away in his triumphes, and is seene yet pictured there.

The *Vrim* and *Thummim* were not in the second Temple, but the graces signified by them.

But it may be sayd. *Nehem. 7. 65. and Ezra. 2. 63. That they should not eat of the most holy things, untill there stood up a Priest with Vrim and with Thummim.*

It is the manner of the Scriptures to expresse the nature of the Church under the New Testament; by figures and types which were under the Old Testament: so by *Vrim* and *Thummim* which were in the first Temple; to expresse the perfection of the Priests, which should be in the second Temple.

The last way, how God revealed himselfe in the second Temple, was by the poole *Bethesda*: when the

Quest.

Ans.

The Arke was not in the second Temple.

Iosephus ant. lib. 14.

Object.

Ans.

The new Testament expresth things sometimes under types of the old Testament.

How the Lord revealed himselfe by the poole *Bethesda*.

An Angell cannot
worke a Miracle.

What Angell wrought
this Miracle.

מֹשֶׁה
וְאַהֲרֹן

Angel came downe at certaine times to stirre the poole, then whosoever after the first troubling of the water stepped in, he was cured of whatsoever disease. *Ioh. 5. 4.* It was not the Angell that cured them here: for it is a true Axiome of the Schoolemen, *pars natura non potest superare naturam*, an Angell is but a part of nature, therefore hee cannot worke a miracle, which is above nature. It was Christ himselfe who wrought the miracle, it was hee who loosed the prisoners, *Psal. 146. Mattir*, is so to loose the bound, that they have use both of their hands and feete, to leape as freely as the Grashopper doth, which hath legges to leape upon the earth, *Levit. 11. 21*. So the diseased were loosed, that they might leape and goe streight upon their owne feete. By Angell here some understand the power of God, who useth his Angels, as his ministers to worke many things below here; and therefore the *Seventy* put God in place of the Angell, as *Eccles. 5. 6. Say not before the Angell, that it was an error*. But the *Seventy* translate it *non enim dicitur angelus deus*, for the Chaldes use to ascribe the worke of God to his ministers, the Angels. But it is better to ascribe this miracle here, to the Angell of the covenant Iesus Christ. *Tertullian* saith, that the operation of the fish-pool being now to cease and to loose the vertue of it, our Saviour curing him who had beene long diseased, being at the poole, gave thereby an entrance to all sicke persons to come unto him: as if he should have sayd, he that desires to be whole; let him not come to the poole, or expect the comming downe of the Angell: for when he commeth, he healeth but one; but come unto me, and I shall heale you all.

Conclusion.

The conclusion of this is, seeing wee have a more cleare manifestation of the will of God by Christ, than they had under the Law; let us beware to offend him now. He that despised *Moyse*s law, *Heb. 10. 28. dyed with-*

out mercy, under two or three witnesses, of how much sorer punishment shall we be thought worthy of, if we treade under foot the Sonne of God.

EXERCITAT. VIII.

Of the necessity of the Word written.

Ioh. 20. 31. But these are written that yee might beleewe.

GOD thought it necessary, after that he had taught his Church by Word; next to teach her by write. There is a twofold necessity. The first is called an absolute necessity: the second, of expedience. Again, Gods revealed will was necessary to all men, as a cause; but his written word was necessary as an instrumentall cause; and this word is considered eyther essentially, or accidentally. Essentially for the written word: this written, and unwritten word, differ onely as a man naked, and cloathed; for there is no change in the nature and substance here. And that we may the better understand the necessity of the writing of the word, wee must distinguish here the states of the Church. First, shee was in a family or oeconomike. Secondly, she was Nationall, dispersed through the countrey of the Iewes. Thirdly, she was Ecomenicall or Catholicke, dispersed through the whole world. So long as shee was in a family, and the Patriarches lived long, to record to the posterity, the word and the workes of God; then God taught his Church by his word unwritten. But when his Church began to be enlarged, first through *Iudes*, & then through the whole world, then he would have his

Necessitas { *absoluta*
expedientia

Scriptura est necessaria
α; συνηθιον Verbum
α; αἰσιον

The word considered essentially or accidentally.

Simile.

The estate of the Church considered three wayes.

Why God would have
his word written.

God revealeth himfelfe
moſt ſurely to us by his
word.

βεβαιωσεν λόγον.

The Church is not the
laſt reſolution of our
faith.

Queſt.

Anſ.

Some things *de fide* & *de*
verbo fidei, ſome things
de verbo fidei, but not
de fide primario, ſome
things neither *de fide*
neither *de verbo fidei*.

word ſet downe in write; becauſe then the Fathers
were not of ſo long a life, to record to the poſterity,
the word and the workes of God. Againe he did this
to obviat the craft of the Divell, and the counterſeite
writings of the falſe Apoſtles.

It was neceſſary then, that the word ſhould be writ-
ten, that the Church might have a greater certainty
of their ſalvation. See how farre the Lord commen-
deth unto us, the certainty which wee have by the
Scriptures; above all other ſort of revelation. *2 Pet. 1-19.* *We have alſo a more ſure word of prophēſie:* here the
certainty of the Scriptures, is preferred to the trans-
figuration in the mount. Secondly, the Apoſtle *Gal.*
1.8. preferreth it to the revelation made by Angels.
If an Angell ſhould come from heaven and teach any other
Gospell, let him be accuſed. Thirdly, Chriſt himſelfe pre-
ferred the certainty of it to *Moyſes* and the Prophets.
If one ſhould come from the dead and teach us. *Luk.*
16.31.

The Church of Rome then doth great wrong to Chri-
ſtians; when they would make the laſt ground and ſtay
of Chriſtian faith, to be the Church onely; But wee
are built upon the foundation of the Prophets, and Apoſtles,
Ephe. 2.20. the Lord when he dwelt betwene the Che-
rubims, he ſet the Candleſticke upon his right hand,
and the table with the ſhewbread upon his left hand: to
teach us, that the Scriptures are to be preferred ſtill to
the teſtimony of the Church; and that wee muſt reſt
upon their teſtimony *primariò*.

Whether is it an Article of our faith, to beleeeve that
the Scriptures are the Word of God or not?

Some things are both *de fide*, & *de verbo fidei*; as
Chriſt is *Emmanuel*. Secondly, ſome things are *de ver-*
bo fidei but not *de fide primariò*; as Paul left his cloake at
Troas. Thirdly, ſome things are *de fide*, but *non de verbo*
fidei,

fidei, which are the conclusions drawne from the canonicall word by consequence. And these are eyther drawne from the word generally; as this, *that the Scriptures are the word of God*. for this is evident from the whole word generally, and although this be a principle in it selfe, which ought first to be beleevd; yet in my conception, and manner of taking up, it is a conclusion arising from that majesty and Divine character which is in the word it selfe: or the particular conclusions drawne from the word. They are *de fide, non de verbo fidei*, as when a man concludeth, his owne particular justification from the word; as I *Iames* am justified, *est de fide mea*, and not a part of the canonicall word, but an application arising from it. Fourthly, somethings are neyther *de fide*, nor *de verbo fidei*.

Secondly, we may answer to this: whether the word written be an article of our faith or not. The articles of our faith are eyther taken generally, or specially: generally, for all that is contained in the Scriptures, or may be deduced by way of consequence from the Scriptures: then it is not an article of our faith, to beleve the canon of the Scriptures. Secondly, specially for that which is contained in the Creede; for the Creede is the substance of that which is contained in the Scriptures; and then it is an article of our faith to beleve the Canon of the Scriptures.

The Scriptures of God, are considered essentially, or accidentally. Essentially, as they proceede from God; accidentally againe, as they were written by such and such men. As they proceede from God, we must beleve them to be true, and to be the meanes of our salvation; for saving truth is onely from God. But if we consider them but accidentally, as they are written by such and such men, then it is not an article of our faith to beleve them; for it maketh not to our salvation

Articles of our faith,
taken generally or specially.

The Scriptures considered essentially or accidentally.

salvation *primariò*, to know that they were written by such and such men.

When the books in holy Scripture, carry the names of those who wrote them, as the bookes of *Moses* carrie his name; if a man should deny these bookes to be written by *Moses*, & then be ignorant altogether of the matter contained in them; then his ignorance were damnable, and the denyall of them hereticall; they have *Moses* and the Prophets, *Luk. 16.*

But if the writer of the booke be not set downe in the Scripture; if a man should deny such a man to write it, he should not be reputed as an hereticke for that; and to be ignorant that such a man wrote it, this were not damnable ignorance. Example, it is holden that *Paul* wrote the Epistle to the Hebrews; now if a man should deny that *Paul* wrote this Epistle, he were not to be holden a hereticke for that, neyther were his ignorance damnable. A man may be ignorant of this or that booke, and yet be saved, and many were saved before the bookes were written, and now many are saved who cannot reade the Scriptures.

But when a man doubteth of the order and number of the bookes in the Canon, this argueth but his unskilfulnesse and infirmity, and the denyall of the number and order of these bookes, is but hereticall by accident, and the ignorance is not damnable.

When we beleeve such a booke to be written by such a man, whether beleeve we this by a justifying faith, or by an historicall faith?

When we beleeve that such a man wrote this booke, this is but an historicall faith, and this we have by the Church: but that which is dogmaticall in this booke, that we must beleeve out of the word it selfe; we being illuminate by the Spirit.

The conclusion of this is. Seeing God hath revealed his

*Ignorantia damnable
negatio heretica.*

*Negatio est heretica per
accidens sed ignorantia
non est damnable.*

*Ignorantia hic est infir-
mitatis & negatio est her-
etica per accidens.*

Quest.

Ans.

Conclusi.

his will in his word written to us, and remitted us al-
ways *to the law and to the testimony, Esay 10.8. Job 5.*
49. *search the Scriptures*: therefore those who leave the
Scriptures, and make choyse of traditions; *they for-*
sake the fontaine of living waters, and digge Cisternes to
themselves that can hold no water, Jer. 2. 13.

EXERCITAT. IX.

*Of the singular prerogatives which the secre:aries of
the holy Ghost had, who wrote the Scriptures.*

2 Pet. 1. 21. *And the holy men of God spake as they
were moved by the holy Ghost.*

THE holy men of God, who were inspired by the
holy Spirit to write the Scriptures: First they
were immediatly called by God. Gal. 1. 12. *For the
Gospel which I preached, I received it not of man, neyther
was I taught but by the revelation of Iesus Christ,* they had
not their calling from man, but immediatly from God.
They had their calling *intuitu Ecclesie*, 1 Cor. 3. 2. *sed non
interventu Ecclesie*: that is, God ordained these offices
for the good of the Church, and it was for the Church
cause that he appointed them; but they had not their
calling from the Church. But Preachers now have their
calling both *intuitu Ecclesie*, & *interventu Ecclesie*. There
is *immedietas ratione suppositi* & *immedietas ratione vir-*
tutis: the first is, when the person is immediatly sepa-
rated by God to such a calling; the second is, when
the graces and calling, are immediatly given by God.
When Ministers are called, they have their gifts imme-

Prerogative. I.

Voca-
tio ve.
est { *intu ite ecclesia.*
 interventu eccle.

Immedietas { *suppositi.*
 virtutis.

diatly from God, and so they have their calling; there interveneth no suppositum, or midst betweene God and them: but for the appointing and designing of them to such places; that they have from the Church. But the Apostles were called immediatly, both *ratione suppositi & virtutis*; they had their gifts immediatly from God, neyther were they designed to such and such places as the Ministers are now.

The Prophets and Apostles were immediatly called by God, and therefore *Matthias* was chosen by lot to be an Apostle, because the lot is immediatly directed by the hand of God; but Preachers now should not be chosen by lot. *Zeno* the Emperor tempted God in this case, laying a paper upon the Altar, that God might write in the paper the name of him, who should be Bishop of *Constantinople*: but *Flavinius* corrupting the Sexton of the Church, caused him to write in his name, and so was made Bishop of *Constantinople*.

But *Moses* learned from the *Egyptians*, and *Daniel* from the *Chaldeans*: therefore it may seeme that they had not their calling immediatly from God.

They had the learning of humane sciences and trades from men; as *Paul* learned from men to be a Tent maker: so *Moses* learned these humane sciences from the *Egyptians*, & *Daniel* from the *Chaldeans*; but their knowledge, as Prophets & Apostles immediatly was frō God. Although they had their divine knowledge immediately from God, yet they were to entertaine it by reading, As the fyre, that came from heaven upon the Altar was miraculous, yet when it was once kindled, they kept it in with wood, as wee doe our fire: So the Prophets knowledge was preserved by reading, as ours is.

Their second prerogative, was the measure of knowledge they had in matters Divine. Their knowledge far differed frō the knowledge of Christ; this was *visio univ-*

Nicophorus, Lib. 2.

Object.

Ans.

The Apostles and Prophets learned their humane Sciences and Artes from men but not their divine knowledge.

Simile.

The Prophets knowledge was kept by reading
Dan. 2. 9. and 1 Tim. 4. 13.

Prerogative. 2.

The measure of the Prophets and Apostles knowledge.

of the Angels: this was not called prophesie, as he was *comprehensor*; but as he was *viator* here upon the earth, this his illumination is called Prophesie; he is called *the great Prophet*, *Deut. 18. 15.* and in this sort of knowledge hee excelled both men and Angels. Secondly, their knowledge differed from the knowledge of Angels, and the glorified Spirits: for prophesie as *Peter* saith, *2 Pet. 1. 19. is like a light shining in a darke place*, but in Heaven there is no darkenesse.

Thirdly, their knowledge differed from the knowledge that *Paul* had, when he was taken up to the third heaven; and this was called *visio raptus*: their knowledge was farre inferiour to all these sorts of knowledge; but it farre exceeded all the knowledge that we have.

Whether had the Prophets of God, and the Secretaries of the holy Ghost; this their Prophesie, and divine knowledge, by way of habit or no?

They had not this gift of prophesie by way of habit, as the children of God have their faith: and as *Bezaliell* and *Aboliab*, although they had their knowledge immediately from God, to worke all curious workes in the Tabernacle; yet they kept still this their knowledge as an ordinary habit; but this gift of prophesie, the Prophets had it not as a habit, but they had neede still of new illumination when they prophesied. *Peter* compareth prophesie to a light shining in a darke place, *2 Pet. 1. 19.* how long continueth light in a darke house? no longer then a candle is there: so this conuscation, or glimpse of the Spirit, continued no longer with them; but when the Spirit was illuminating them, and teaching them: they had the gift of prophesie even as they had the gift of healing; but they could not heale when and where they pleased. *Paul* saith, *I have left Trophimus sicke at Miletum*, *2 Tim 4 20.* So they could not prophesie when and where they pleased,

visio { *visionis*
et raptus
prophetia

Quest.

Ans.

The Prophets had not the gift of prophesie by habits.

Simile.

2 King. 4. 27. *The Lord hath hid it from me and hath not told it me*, they had not this prophesie as a permanent habit; but as that, which was now and then revealed unto them. *Ier. 42. 7. And it came to passe after ten dayes*; here the Prophets behoved to attend, untill he got a new revelation from the Lord; and sometimes they waited longer, and sometimes shorter for this revelation.

Quest.

How differed the Prophets then from other men, when they prophesied not?

Ans.

Prophetia momentanea.

First, yee shall see a difference betweene them and others who prophesied. *Num. 17.* It is sayd of those Prophets, *prophetarunt & non addiderunt*, that is, they prophesied but that day onely, that the Spirit came upon them, but never after; as the Hebrews expound it: but the Prophets of the Lord, prophesied often. So 2 King. 2. 3. *The children of the Prophets came forth*: they prophesied, but this gift of prophesie continued not with them: but these Prophets of the Lord, often prophesied: And although they had not the habit of prophecie, yet they were separated by God for that purpose, to expect still for new illumination.

Prorogat. 3.
ἀναμνηστικ.

The Prophets erred not
in writing the Scrip-
tures.

The Prophets are called
the mouth of God.

Wherein the Prophets
and Apostles erred.

The third prerogative, which the holy men of God had, was this, that they could not erre in their writing. 2 Pet. 1. 21. *The holy men of God spake as they were inspired by the holy Ghost*, *Matth. 10. 2. Luk. 21. 15. Luk. 1. 17.* therefore the Prophets were called, *the mouth of God*, *Luk. 1. 70. Ier. 15. 19. thou shalt be as my mouth*. Hee spake not onely by their mouthes, but also they were his mouth. And contrary to this is that lying Spirit in the mouth of the false Prophets. 1 King. 22. 22.

The secretaries of the holy Ghost, erred sometimes in some of their purposes, and in some circumstances of their calling; but in the doctrine it selfe they never erred. *Peter* in the transfiguration, knew not what hee
sayd,

sayd, *Luk. 9. 33.* David was minded to build an house to God, he asked of *Nathan* if he should doe so, *1 Chro. 17. 2.* *Nathan* sayd to him; doe what is in thine heart. So when *Eliab* stood before *Samuel*, *1 Sam. 16. 6.* *Samuel* sayd: surely the Lords annointed is before me. So the Disciples erred in their counsell, which they gave to *Paul*, forbidding him to goe up to *Ierusalem*, *Act. 21. 4.* But the spirit of God, taught the contrary by *Agabus*, *vers. 17.* *David Psal. 116.* sayd in his haste, that all men are lyars: he meant, that *Samuel* the man of God had made a lye to him; because hee thought the promise too long defferred in getting of the kingdome. So when he wrote a letter to *Ioab* with *Friah*, in this he was not Gods secretary, but the Divels. But as they were the secretaries of God, and spake by divine inspiration, they could not erre.

But it may seeme, that all which they wrote in holy Scriptures, was not done by divine inspiration: for *Paul* wrote that he would come to *Spaine*, *Rom. 15. 24.* and yet he never came to *Spaine*.

We must distinguish betweene their purposes externall, and their doctrine: they might erre in these externall purposes, and resolutions; but all which they wrote of Christ, and matters of salvation, was yea and Amen, *2 Cor. 1. 20.* He wrote that he was purposed to come to *Spaine*, and so he was; but he was ler, that he could not come.

But *Paul* repented that he wrote the Epistle to the *Corinthians* to grieve them, *2 Cor. 7. 8.* If this was written by the inspiration of the holy Ghost, why did he repent of it?

Paul wrote this Epistle to humble them, and when he saw them excessively sorrowfull, that was the thing that greeved him; but it greeved him not simply that he wrote to them to humble them. When a Chyrurgian

Object.

Answ.

Object.

Answ.

Simile.

gian commeth to cure a wounded man, he putteth the poore patient to great paine, and maketh him to cry out, that grieveth him; but it grieveh him not when he cureth him : So it repented not *Paul*, that he had written to the *Corinthians*; but it repented him to see them so swallowed up with greefe.

Object.

But if the Scriptures be Divinely inspired, how say they, *Ind. 16. 17. there were about three thousand upon the rooffe of the house. So Act. 2. 40. and that day there were added to the Church, about three thousand soules.* Is not the number of all things, certainly knowne to God?

Answe.

The Scriptures let downe the number that way: because it is little matter, whether we know the number or not. And secondly, the Lord speaketh to us this way in the Scripture after the manner of men.

Object.

Peter erred in a matter of faith, *Gal. 2. 14.*

Ans.

Wherem *Peter* erred.

The error was not in the substance, but in the circumstance of the fact: and where it is sayd, *Gal. 2. 14. That Peter walked not uprightly, according to the Gospell;* it is to be understood onely of his conversation; hee erred here onely, in this principle of Christian Religion; not walking according to his knowledge, but hee erred not in his writing.

Ob.

All men are subject to error, the Prophets and Apostles are men, therefore subject to error.

Ans.

The Apostles considered two manner of wayes,

The Prophets and Apostles are considered as members of the Church, and so they might erre; and they pray as other men, Lord forgive us our sinnes. Secondly, they are considered according to their functions and immediate calling; and then they were above the Church, and could not erre.

Quest.

What needed *Nathan* to be sent to *David* to attend him continually, one Prophet to another?

Answe.

Although one Prophet stood not in need of another; yet he who was both a King and a Prophet had neede

of

of a Prophet to admonish him: for Kings stand in slippery places, and have neede of others to advertise them.

The Prophets, as they were Prophets, could not erre; therefore, that collection of the Iewes, is most impious: they say that *David* wished to the sonnes of *Ioab* foure things, 2 *Sam.* 3. 29. First that some of them might dye by the sword. Secondly, that some of them might dye of the bloody flixe. Thirdly, that some of them might leane upon a staffe. And fourthly, that some of them might begge their bread. And so they say, it befell *Dauids* posterity, for his sinfull wish. One of them leaned upon a staffe, *Asa* was goutish. One of his posterity was killed by the sword, as *Iosias*. One of them dyed of the flixe, as *Rehoboam*. And one of them beg'd his bread, as *Iebojachim*. But this collection is most impious; for *David* spake not here by a private spirit of revenge, but as a Prophet of God: and therefore when they assigne these to be the causes, why these judgements befell *Dauids* posterity; they assigne that for a cause, which was not a cause.

The fourth prerogative, they were holy men. Holinesse distinguished them from those Prophets which were profane and unsanctified; who had the gift of illumination, but not of sanctification: the Lord made choise of none such to be his secretaries, who were not sanctified. The Lords Prophet is called *vir spiritus*, the man of the Spirit, *Hos.* 9. 7. because he is ruled, and guided by the holy Spirit, that he become not profaine. If the very women, who spun the curtaines to the Tabernacle were wise hearted, *Exod.* 35. 25. Much more will the Lord have those, who are to build his house; wise and holy men. Those who translated the Bible into Greeke, yee shall see how often they changed their faith, and were turne-coates: *Aquila* of a Christian
he

Prerogat. 4.

The penmen of the holy Ghost, were holy men.

he became a Jew. *Symmachus* was first a *Samaritane*, and then he became halfe Jew, halfe Christian. Then *Theodoton*, first he was a follower of *Tatianus* the hereticke, and then he became a *Marcionite*, and thirdly he became a Jew. But the Prophets of God, after they were called, continued holy men, and never fell backe againe.

See more of *Salomon* in the *Politiks*.

God will have no man, but holy men to be his secretaries, *Luk. 1. 70.* As he spake by the mouth of his holy Prophets. Therefore *Salomon* being a Prophet, and one of Gods secretaries, behoved to be a holy man; and being holy he could not be a reprobate: hence he is called *Iedidiah*, *The beloved of God*, *2 Sam. 12. 25.* and whom God loveth, he loveth to the end.

φερόμενοι.

Ille { *ante cedenter,*
mi { *per concomitantiam*
nasi { *subsequenter.*

The holy men of God wrote as they were *φερόμενοι*, inspired by God, the Spirit inlightned them, and directed them when they wrote: they were inspired three manner of wayes, first, *antecedenter*. Secondly, *per concomitantiam*; and thirdly, *subsequenter*.

First, they were illuminate *antecedenter*: when the Lord revealed things to come to his Prophets, and made them to write his propheties; then their tongue, was the pen of a swift writer, *Psal. 45. 1.* That is, he not onely indited these propheties unto them; but also ruled them so, and guided them in writing; even as a master guideth the hand of a young child, when he is learning to write.

Secondly, he inspired them in writing the Histories and Actes, after another manner *per concomitantiam*: for that which was done already, hee assisted them so in writing it downe; that they were able to discern the relations which they had from others, to be true: as *Luke* knew *ἀκριβώς*, accurately the truth of these things, which he had from those, who had heard and seene Christ: and he made *διάγνωιν*, a perfect declaration of them.

How *Luke* differed fro
Terims and *Baruch*.

There

there was a great difference betwixt him and *Tertius*, who was *Pauls* Scribe, and wrote out his Epistles, *Rom. 16.23.* or betwixt him and *Baruch*, who was *Jeremies* Scribe, *Ier. 38.* they were not *εγγραφοι* the secretaries of the holy Ghost, but *απογραφοι* *discribebant ab alio*, they wrote onely these things which *Jeremiah* and *Paul* indited to them; neyther was sanctification required in them, as they were their Scribes. But the Evangelists who saw not Christ, yet they were the Secretaries of the holy Ghost, and holy men; as they were his Secretaries, and directed by him to write.

Thirdly, he assisted them in writing *subsequenter*; the holy Ghost revealed things to the Prophets long before; but when they were to write these things, the spirit of the Lord brought the same things to their memorie againe; and indited these things unto them which they had seene before in vision. *Ier. 36.2. Take thee a roule, and write therein all the words that I have spoken to thee, against Israel and against Iuda, and against all the Nations; from the day that I spake to thee, even from the dayes of Iosias, unto this day. So Ioh. 14.26. the comforter which is the holy Ghost whom the Father will send in my name, he shall teach you all thing, and bring all things to your memory which I have told you.*

These Secretaries of the holy Ghost, when they wrote, *habebant libertatem exercitij, sed non specificationis*, as they say in the Schooles, they were not like Blockes or Stones, but the Lord inclined their wills freely to write: which putteth a difference betwixt them, and the Sybils, and other Prophets of the Divell, who were blasted, and distracted in their wits, when they prophesied. When *Elisha* sent one of the children of the Prophets, to annoynt *Iehu*; one sayd to him, *wherefore commeth this madde fellow*, *2 King. 9. 11*? they tooke the Prophets to be madde, like unto the Heathish Pro-

L

phets.

Libertas { exercitij
 { specificationis

A difference betwixt the Prophets of God and the Sybils, or Prophets of the devill,

phets, but they were inlightened by the Spirit when they prophesied, and the Lord rectified their understanding, and tooke not away from them the right use of their will. It is sayd of *Saul*, when he prophesied, that the evill spirit of Lord came upon him, *1 Sam. 18. 10.* And the *Chaldie Paraphrast* paraphraseth it, *cepit furere*, he began to be mad: the Divell stopping the passages of his body, he wrought upon his melancholious humor, which is called *Esca diaboli*, the Divels baite; and then it is sayd, *ythnabbe, impulit se ad prophetandum*, which is never spoken of the true Prophets in this Conjugation.

Although the Lords Secretaries had *libertatem exercitij*, yet they had not *libertatem specificationis*; that is, they might not leave that subject which they were called to write, and write any other thing, as they pleased; they were necessitated onely to write that, although they wrote it freely.

Again, these men when they wrote as the holy Ghost inspired them, they did it not with paine and study, as we doe; but it came freely from them without any paine or vexation of their spirit. *The Princes when they heard Baruch read the prophesie of Ieremiah, after that it was ended, they asked how did he write all these words at his mouth? and Baruch answered them, He pronounced all these words to me with his mouth, and I wrote them with inke into the Booke, Iere. 36. 17. 18.* Salomon saith, *Eccles. 12. 12.* In making many bookes and in reading there is much wearinesse of the flesh, but this was no wearinesse to them; for they wrote this without any paine or labour: and hence it followeth, that those to whom their writing hath beene troublesome and painfull, have not beene the Secretaries of the holy Ghost; as *Mac. 2. 26.* He that assayed to abridge the five Bookes of Iason sayd, that it was not an easie thing, to make this abridgement;

תנבא

The Prophets did not
write with paine and
studie.

ment; but it required both sweate and labour.

Seeing all that wrote the holy Scriptures were inspired by the holy Ghost; why was this Epithete appropriate to *Iohn*, to be called a Divine, *Revela. 1. 1.* For they were all Divines who wrote the holy Scriptures?

The Greeke Fathers, when they spake of Christ, and specially *Chrysostome*, they distinguish between *οικονομίαν*, & *θεολογίαν*, and they say, *Apud ceteros aconomia fulmen, sed apud Iohannem theologia tonitrua extare.* The rest when they describe the humanity of Christ, they doe it *κατ' οικονομίαν*; but when *Iohn* describeth the Divinity of Christ, hee doth it *κατὰ θεολογίαν*; and they say *Mattheus κατ' οικονομίαν* & *Iohannes κατὰ θεολογίαν*, *incipit*

Observe a difference betwixt these speeches. *The Word of the Lord came to Esay, to Ieremiah*; and this phrase: *The Lord came to Balaam, to Abimelech, to Laban.* The first signifieth, that the Lord put these holy men in trust with his Word to be his Prophets; but he never concredited his word to these prophaine wretches: therefore it is sayd onely, *He came to them*, but never *the Word of the Lord came to them.* Hee concredited his Word to his Prophets, as to *Esay*, and *Ieremiah κατ' ἐπιστολήν*, that is, as a pupill is concredited to the trust of his Tutor; but he never concredited his Word to these wretches.

The Lord spake in his Prophets, *Hosea 1. 1.* *The Spirit of the Lord spake in me*, that is, inwardly revealed his secrets to me. Marke a difference betwixt these two phrases, *Loqui in aliquo*, & *Loqui in aliquem*.

Loqui in aliquo, is when the Spirit of the Lord speaketh inwardly to the Prophets; *sed Loqui in aliquem est maledicere*, to raile against him: thus *Nym. 12. Miriam loquuta est in Moysen, id est, maledixit Moysi.*

Quest.

Why was *Iohn* called a Divine.
αποκαλύψας Ιωάννης το θεολόγιον.

Ans.

Quomodo differunt οικονομία & θεολογία

The Lord came to the wicked, but the word of the Lord came to his Prophets.

¶ *Notat internam revelationem.*

Loqui in aliquo & loqui in aliquem ut differunt.

Conclusion.

The conclusion of this is, *Matth. 10. 20. It is not yee that speake, but the Spirit of our Father which speaketh in you.* So it was not they who wrote, but the Spirit of the Lord in them. *2 King. 13.* When *Ioash* the King of *Israel* tooke a Bow in his hand, *Elisha* laid his hands upon the Kings hands, and *Elisha* bad him shoote; and he sayd, *the Arrow of the Lords deliverance and the Arrow of the deliverance from Syria;* it was not the Kings hand that directed the Arrow here, but it was the hand of the Prophet laid upon the Kings hand which gave this mighty blow: so it was the hand of the Lord laid upon the hands of his Secretaries, which directed them to write the holy Word of God.

EXERCITAT. IX.

Arguments proving the Scriptures to bee Divine.

1 Thess. 2. 13. Yee received it not as the word of man, but as it is in truth the word of God.

THe Testimonies which prove the Scriptures to be Divine, are first, the Testimonie of God himselfe when he approved them by his Spirit, and when they were laid before him, by *Vrim* and *Thummim*. Secondly, arguments drawne out of the Scriptures themselves. Thirdly, the Testimonie of the Church. Fourthly, the Testimonie of those who were without the Church, *Deus testatur, Scriptura contestatur, & Ecclesia subtestatur.*

Deus testatur.

God beareth witnesse to the Scriptures two wayes, First, by the internall Testimony of his Spirit. Secondly, by his externall Testimony.

When

When the Spirit testifieth unto us such Bookes to be his Word, whether is this a publike or a private Testimony?

This is a publike Testimony, which the Spirit Testifieth to the whole Church, and to the severall members of it, that these Bookes are holy Scripture: for the same Spirit which endited the Scriptures to the Church, testifieth still to the Church, and to the particular members thereof; that the Scriptures are the Word of God.

The second Testimony which God gaveto the Scriptures, was his externall testimony given by *Vrim* and *Thummim*, testifying these Bookes of *Moyse* and the Prophets, to be the holy Scriptures.

What are we to thinke of these Bookes, written and set in order after the captivitie, seeing they had not the approbation of the Lord by *Vrim* and *Thummim*?

These Bookes were called *Ketubhim*, written Bookes, to put a difference betweene them, and these Bookes which were confirmed by *Vrim* and *Thummim*: they who wrote these Bookes were inspired by the holy Ghost as well as these who wrote the former; and they were confirmed by the masters of the great Synagogue, such as were *Esdraz* *Zacharie* and *Malachie*. The Greekes called these Bookes ἐγκριμένοι: and the Iewes distinguish them still, frō the Apocryphall Bookes called *Gannazim absconditi*, and the Greekes called them ἀμυδροζήμενα βιβλία, Bookes of whose authority it was still doubted.

Reasons taken out of the Scriptures themselves proving them to be Divine; the first reason is taken from the antiquity of the Scriptures: all this time was *tempus ædηλον* to the heathen, that is, it was an hid or an unknowne time to them. After the flood, the Scriptures

Quest.

Ans.

Quest.

Ans.
כתובים

אפוקריפן ארדיס

אפוקריפן אבסונדער.

ἀμυδρο ζήμενα βιβλία.

Reason. I.
Scriptura contestatur.

Tempus { *ἄδῆλον*
μυστικόν
Historicum.

Reason 2.

goe on, and they set downe to us the history of the Church: but the Heathen history is *Tempus μυστικόν*, or *fabulosum*; as that which we reade of *Hercules*, and *Prometheus*: and nothing is set downe in the Heathen history before the *Olympiads* of the Græcians, which was but in the dayes of *Vzzrah*. See how farre Gods Word exceedeth humane history, in antiquity; It beginneth with the world and endeth with it, *Luk. 1. 70.* as he spake by the mouth of his holy Prophets, which have beene since the world began.

Secondly, the matter contained in the Scriptures sheweth them to be Divine. Many histories shew us the heavy wrath of God upon man for sinne; yet the Scriptures only shew us *morbum, medicinam, & medicum*, it sheweth us both the sicknesse, the phylicke, and the Physitian to cure it.

Reason 3.

The Scriptures not written to satisfie mens curiosity.

Thirdly, the Scripture setteth downe things necessary onely for our salvation, and nothing for our curiosity. It is often repeated in the Bookes of the Kings and Chronicles. *The rest are they not written in the Bookes of the Chronicles, of the Kings of Iuda and Israel*, So *Ester. 10. 2.* *The rest are they not written in the Bookes of the Kings of Persia.* The holy Ghost would meete here with the curious desires of men, who desire still to know more and more, and to reade pleasant discourses, to satisfie their humours: as if the Spirit of God should say; I have sufficiently told you here of the Kings of *Iuda* and *Israel*, and of *Persia*, and so farre as concerneth the Church, and may serve for your edification: it is not my manner to satisfie your curiositie, if ye would know more, go to your owne Scrowles and Registers; where yee shall finde matter enough to passe the time with. To bee short, the Scriptures are not given to passe the time with, but to redeeme the time.

Fourthly,

Fourthly, the prophecies set downe in the holy Scriptures shew them to be Divine, for they distinguish the Lord from all the Idols of the Gentiles, and the Divels themselves, *Esa. 41. 22. Let them shew the former things what they be, that we may consider them and set our hearts upon them: and shew us the things that are to come hereafter, that we may know that yee are Gods.* Here the Prophet distinguisheth the true God from the false Gods, and true prophecies from false: If they could tell of things by-past, and relate them from the beginning and joyne them with the things to come; then he would confesse that they were Gods, and that their prophecies were true. To tell of things past is not in respect of time; for the Angels and Divels can tell things fallen out from the beginning of time: but it is in respect of the things themselves, when they tooke beginning, & this is onely proper to God, *Psal. 139. 16. In thy Booke all my members were written, which in continuance were fashioned, when as yet there were none of them.* Hee can joyne things by-past with things that are to follow; and can tell certainly of things to come. There is a twofold beginning of things. The first is, *exordium rei*: The second is, *exordium temporis*. The Angels know *exordium temporis*, but not *exordium rei*; for the Lord onely knoweth things before the foundation of the world was laid, *Ephe. 1. 4.* He who knoweth certainly the beginning of things, can onely certainly fortell the event of things, as though they were present, *Hos. 12. 4. hee wept and made supplication to him: he found him in Bethel, and there he spake with us.* Here the thing past, he applyeth to the generation which was present, because hee knew *exordium rei*.

The plaine, and cleare manner of setting downe the Scriptures, sheweth them to be Divine, *Esa. 8. 1. Take a great roule, and write in it with a mans pen, Behberet enosh.* That

Reason 4.

*Renunciare præterita
annunciare præsentia
p. annunciare futura.*

Exordium { *temporis*
 rei.

Reason 5.

בְּחֶרֶט אִנֹּשׁ
בְּיַד אִנֹּשׁ

לא-נפלא

That is cleerely, that the simplest amongst the children of men may understand it, *Deut. 30. 11. This commandment which I command thee this day, is not hidden from thee, neyther is it farre off:* In the Hebrew it is, *Lo nipbleeth, non separatum a te*, that is, it is not separated from thy knowledge, that thou cannot understand it: and it is not farre from thee, for these things which are obscure and doubtfull which we cannot take up, are sayd to be farre from us; these things which wee understand againe are sayd to be neare us, *Rom. 10. 8.*

Ob.

But it may be sayd that there are many things hard in the Scriptures, and cannot well be taken up.

Ans.

Obscura
ritas est
Gelon { rebus ipsis.
modo tradendis.
conceptione.

We must distinguish these three, the obscurity in the things themselves, the perspicuity in the midfts as they are set downe, and thirdly, the dulnesse of our conception to take them up. There are many matters handled in the Scripture, which are hard to be understood, and we are dull in conception to take up these things; yet they are clearely and plainly set downe in the word. Christ sheweth all these three, *Ioh. 3. 12. If I have told you earthly things, and yee beleeve not: how shall yee beleeve if I tell you of heavenly things. If I have told you earthly things*, that is, illustrated heavenly things to you by earthly comparifons; here is Christs plaine manner in setting downe his word. *And yee beleeve not*, here is our dulnesse in taking up these things which are plainly set downe. *How shall yee beleeve if I shall tell you of heavenly things*, here is the obscurity of the heavenly matters contained in the Scriptures. The Church of Rome confoundeth still these three, *Obscuritas rei, & nostri conceptus, cum perspicuo modo tradendi*, the obscurity in the matter the dulnesse of our conception, with the cleare manner of manifestation of these things in the Scriptures.

Reason 6.

The Heavenly consent and agreement, amongst the writers

writers of the holy Scriptures, sheweth them to be Divine. There were in the Church Patriarches Prophets and Apostles: Amongst the Patriarches *Abraham* was the cheefe; therefore the revelations made to the rest of the Patriarches, as to *Isaack* and to *Jacob*, had alwayes relation, to the promises made to *Abraham*. Amongst the Prophets *Moses* was the cheefe, and therefore all the Prophets grounded themselves upon *Moses*. And upon the revelations made to the Apostles, the faith of the Church is grounded, under the New Testament: and yee shall never finde any contradictions amongst these holy writers; there may seeme some contradiction amongst them, but indeed there is none. *Epiphanius* useth a good comparifon to this purpose: when a man, saith he, is drawing water out of a deepe Well with two Vessels of a different metall; the water at the first seemeth to be of a different colour; but when he draweth up the Vessels nearer to him, this diversity of colours vanisheth, and the waters appeare both of one colour, and when we taste them, they have but one relish. So saith he, although at the first, there seeme some contradiction in the holy Scriptures, yet when we looke nearer and nearer unto them, wee shall finde no contrarietie in them, but a perfect harmonic. When we see the Heathen history, or Apocryphall Bookes contradicting the holy History, wee should stand for the holy Scriptures against them: but when wee see any appearance of contradiction in the Scriptures, we should labour to reconcile them: when *Moses* saw an *Egyptian* and an *Israelite* striving together, he killed the *Egyptian*, and saved the *Israelite*, *Exod. 2. 12*. But when he saw two *Israelites* striving together, he laboured to reconcile them, saying, *ye are brethren why doe yee strive*. So when we see the Apocryphall Bookes, or heathen History, to contradict the

The agreement of the writers of the holy Scriptures.

Simile.

Although there seeme some contradiction in the Scriptures, we should labour to reconcile them.

Scriptures, we should kill the *Aegyptian* and save the *Israelite*. Example, *Jacob* cursed *Simcon* and *Levi*, for murthering of the *Sichemites*, *Gen.* 49. 7. but *Judith* blessed *Simcon* for killing of them, *Judith* 9. So *Jeremiah* saith, they shall returne in the third generation, *Jer.* 27. 7. but *Baruch* saith, they shall returne in the seventh generation *Baruch*, 6. here let us kill the *Aegyptian* but save the *Israelite*: but when wee see any appearance of contradiction in the holy Scriptures, wee should labour to reconcile them, because they are brethren.

Reason 7.

Ordo { *natura.*
conjugalis thori.
historia.
dignitatis.

The Tribes are set downe sometimes according to their nativity, and sometimes as they were borne of free women.

The heavenly order set downe in the Scriptures sheweth them to be divine; there is in the Scriptures, *Ordo natura*, *Ordo conjugalis thori*, *Ordo historia*, & *Ordo dignitatis*; all these the Scriptures marke, and for sundry reasons setteth one before another: and although there be not *prius & posterius in Scriptura* (as the *Jewes* say) in respect of the particular occasions, yet there is still *prius & posterius* in respect of the generall end of the history. First, in setting downe the Patriarches, it observeth *ordinem natura*, as they were borne; as *Ruben* in the first place, because he was the first borne; and then *Simcon*, thirdly *Levi*, and fourthly *Judah*, &c. Secondly, there is *Ordo conjugalis thori*, according to their birthes, and so the free womens sonnes, are set first in the Brestplate of *Aaron*, *Exod.* 28. Thirdly, there is *Ordo dignitatis*, as *Sem* is placed before *Iaphet* for dignitie, although he was younger. So the Scripture else where observeth this order, *Matth.* 13. *He bringeth fourth new and old*, & *Ephes.* 2. *Apostles and Prophets*. So the Scripture observeth the order of history, *Matth.* 1. 1. *The Booke of the generation of Iesus Christ, the Sonne of David the Sonne of Abraham*. why is *Abraham* put last after *David*? because the history is to begin at him. So *1 Chre.* 3. 5. *Salomon* is placed last amongst his brethren, because

the

the history was to begin at him: and if we shall marke the heavenly order that is amongst the Evangelists, they will shew us that the Scriptures are divine. *Marke* be-
 ginneth at the workes of Christ. *Matthew* ascendeth higher, to the birth of Christ. *Luke* goeth higher, to the conception of Christ, and *Iohn* goeth highest of all, to the divinity of Christ and his eternall generation. Who would not admire here, the steps of *Iacobs* heavenly ladder, ascended from *Ioseph* to *Adam*, and from *Adam* to God.

The matter contained in the Scriptures, shewes them to be divine, and to make a wonderfull change in man, which no other booke can doe, *Iam. 4. 6.* *The spirit in us lusteth after envie, yet the Scriptures offer more grace,* that is, the Scriptures offer grace and ability to doe more, then nature can doe: Nature cannot heale a Spirit, that lusteth after envie, or after money or after uncleaneesse; but the Scriptures offer more grace to overcome any of these sinnes, be they never so strong. The Law of the Lord is perfect converting the soule, *Psal. 19. 17.* when it is dead in sinne, it quickneth and reviveth it againe; and when it is decayed in grace, it restoreth it againe, even as *Boaz* is sayd to be a restorer of the life of *Naomi*, and a nurisher of her old age, *Ruth 4. 15.*

The rebukes and threatnings of the holy Ghost in the Scriptures, fall never to the ground in vaine, but take alwayes effect, when people stand out against them. And as *Ionathans* bow did never turne backe, and the Sword of *Saul* never returned empty, *2 Sam. 1. 22.* So the Arrows of the King are sharpe to pierce his enemies, *Psal 45. 5.*

Ioh. 10. 35. The Scriptures cannot be broken, the arguments set downe in the Scripture, are, so strong; that all the heretickes in the world could never breake them,

The heavenly order amongst the Evangelists shew the Scriptures to be Divine.

Reason. 8.

The Scriptures offer grace to resist sinne.

The Word of God is a restorer of the spirituall life.

Reason 9.

Reason 10.

and they stand like a brasen wall against all oppositions; therefore the Lord challengeth men to bring forth their strongest reasons, *Esa. 41. 21.* produce your cause saith the Lord, bring forth your strong reasons saith the King of *Iacob*.

Ecclesia subtestatur.

Actus { *exercitus.*
 signatus.

The Church is the Pillar of Truth, shee holdeth out the Truth to be seene, shee expoundeth and interpreteth the Scriptures; yet her testimony in but an inducing testimony, and not a perswading testimony: shee can teach the Truth, but shee cannot seale up the truth in our hearts, and make us to beleve the Truth of the Scripture. Her testimony is but *in actu exercito*, but *non signato*. Her testimony is *informativum*, *sen directivum*, it informeth and directeth us, *sed non certificativum & terminativum fidei*; that is, shee cannot perswade us of the Truth by her Testimony.

Testimonies of these also, who are without the Church prove the Scriptures to be Divine, and these are of two sorts; cyther Heretickes, or Infidels.

Heretickes prove the
Scripture to be Divine,
ex accidente.

First, the testimonies of Heretickes prove the Scriptures to be Divine; for Heretickes labour alwayes to ground themselves upon the Scriptures. The habire goeth alwayes before the privation, *& omne falsum innititur vero*, every falshood laboureth to cover it selfe under the Truth. When the Husbandman had sowne his good seede, then came the evill one and did sow his Tares: when Heretickes labour to ground themselves upon the Scriptures; it is, as when a theefe goeth to cover himselfe under the pretence of Law. This argueth the Law to be just and equall. The testimonies also of the Heathen history proveth the Scriptures to be Divine. Observe the discent of the *Babylonian* and *Assyrian* Kings, and looke backe againe to the holy Scriptures: yee shall see clearly, how they jumpe with
the

the Scriptures : and as those who sayle along the Coast, have a pleasant view of the Land ; but those who stand upon the Land, and behold the Shippes sayling along the Coast, have a more settled and pleasant sight of the Shippes : so when we looke from the Heathen history, and marke the discent of the Heathen Kings, wee shall see a pleasant sight: but a farre more delectable and sure sight, when we looke from the Scriptures, to the Heathen history. Marke the discent ; *Belochus* the third called *Pul* King of *Affyria* came against *Menahem*, and tooke his sonne, *2 King. 15.* Then *Pileser* called *Tiglath*, came against *Hoshea*, King of *Samaria*, and tooke him in the sixt yeare of the reigne of King *Ezekias*: and then *Shalmaneser*, who caried away the ten Tribes into captivity, in the ninth yeare of *Hoshea*, *2 King. 17.* and his sonne *Sennacherib*, *2 King. 18.* came against *Juda*, in the foureteenth yeare of *Zedekias*, and *Esrabaddon* succeeded his father *Sennacherib*, and his sonne *Berodach-baladdon*, sent letters and a present to *Hezekias*, then *Berodach*, *2 Chro. 33.* caried away *Iechonias*, and then *Nebuchadnezzar* caried away *Zedekias*; then *Nabuchadnezzar* the great, burnt *Ierusalem*, and caried away the people captive. Then *Evil Merodach*, who succeeded him had three sonnes, *Ragasar*, *Babasar* and *Belsassar*, of whom we reade *Dan. 5.* and in *Belsassars* time, the kingdome was translated to the *Medes* and *Persians*. Here we see the descent of the Heathen history, agreeing with the holy Scriptures.

There are other testimonies of the Heathen, to prove the Scripture to be Scripture, but not so clearly; when we finde the rubbish of some old monuments, wee gather that there hath beene some great building there: So when we finde some darke footesteps of holy Scripture amongst the Heathen, we may gather, that once the holy Scriptures have beene read amongst them,

Simile.

Succession of Heathen Kings proved out of the Scripture.

How the Heathen testimonies prove the Scriptures to be divine.

Montan, in his Essayes.

although they have depraved and corrupted them.

Example 1. They of the East Indians have this fable amongst them, that the Gods drowned the world for sinne, and that they tooke some just men, and put them up in the cliffs of Rockes, to save them: those men to try whether the waters were abated or not; sent forth some mastive Dogges, and the Dogges returning as cleane as they went out; they gathered by this, that the waters were not yet abated: they sent them forth the second time, then they returned full of mudde, by this they gathered that the waters were abated: then they sent them forth the third time and they returned no more. Here we see how this fable is taken out of the history of the deluge, and from *Noahs* sending forth the Dove out of the Arke; and that this history was knowne of old amongst the Heathen, we may perceive because the Dove and the Raven are called the messengers of the Gods, by the Heathen Poets.

Example 2. *Gen. 36. 24. This is Anah who found out Hagemim mules, in the Wildernesse*, others read it *Iamini* waters: now because it was hard to finde out the right translation of the word, some translating it *Mules*, and some translating it *Water*: the Heathen made up a notable lye on the Iewes, saying; when *Anah* was feeding his Asses in the Wildernesse, because the Mules and Asses found out water in the Wildernesse for them to drinke, therefore the Iewes worshipped the golden head of an Ass: see how some shadow of holy history was still amongst the Heathen.

Example 3. When the destroying Angell destroyed the first borne of their children, & beasts in *Egypt*, the Lord caused to sprinkle the blood of the paschall Lamb, upon the Lintels of the doores, that so their first borne might be saved, *Exod. 12. 13.* *Epiphanius* recordeth

ה'ימ'י

ימ'י

Tacitus. lib. 5.
Plutarch. in symposiasis.
4. cap. 5.

Epipha. contra haereses.
lib. 18.

cordeth that the *Egyptians* afterwards, although they had forgotten the history of the worke of God, yet they rub'd over their Cattell with a red sort of Keill, to save them that no evill should befall them that yeare, ignorantly counterfeiting that blood, which saved the *Israelites* once in *Egypt*: which fable letteth us to understand, that this Scripture was once taught amongst them.

Example 4. *Plato* did hold that in the revolution of so many yeares, men should be just in the same estate, wherein they were before; which is drawne obscurely from the resurrection, when we shall be in *παλιγγένεσι*, as we were in *γένεσι* *Matth.* 19. 28.

Example 5. *Clemens Alexandrinus* and *Basil* note, that the Heathen Philosophers did make their fables, counterfeiting the Scriptures; and founded their falsehoods upon the truth of God, that men might give credit to their lies: as upon this, *Jonas* was swallowed up by the Whale; they made up this fable of *Arion*, sitting upon a Delphin, and playing upon an harpe, and a thousand such.

The Conclusion of this is. Seeing the Scriptures are Divine, we must pray with *David*, *Psal.* 119. 18. *open thou mine eyes, that I may behold the wondrous things out of thy Law* in the originall it is, *Devolue ab oculis meis velamen, scilicet, caliginis*, and let us be diligent searchers and dwell in them, as *Paul* biddeth *Timothy*, *ἐν τῷ νόμῳ* *Panormitan* writeth of *Alphonso* King of *Arragon*, that in the midst of all his princely affayres, hee read over the Bible fourteene times, with the glossie and commentaries upon it. The Jewes say, let a man divide his life in three parts; a third part for the Scriptures, a third part for *mishneth*, and a third part for *gemara*, that is, two for the Talmud, and one for the Scriptures, see how well they were exercised in reading of the Law.

EXER.

The Heathen grounded many of their fables upon the Scriptures.

Conclusion.

גַּר עֵינִי

משנה
גמרה

EXERCITAT. X.

In what languages the Scriptures were written originally.

Gen. I I. I. And the whole earth was of one language and of one speech.

THE Old Testament was written originally in Hebrew, and the New Testament in Greeke.

The Character, in which the Old Testament was written first, was the *Samaritane* Character; It was called the *Samaritane* Character, not because the *Samaritans* used it first, but because it was left to the *Samaritans* after the Iewes refused it.

This *Samaritane* Character was the first Character as may be seene by the inscriptions upon their shekels set downe by *Arius Montanus*, *Beza*, and *Willet* upon *Ezekiel*. And sundry of the Iewes ancient monuments have these letters upon them.

The Character at the first was the Iewes and not the *Samaritans*, as is proved by the inscriptions of the shekels. The inscription is this, *Ierusalem hakkodesh*; but no *Samaritan* would have put this inscription upon it: for they hated *Ierusalem* and the Iewes, therefore this inscription must bee the Iewes, and not the *Samaritans*.

Secondly, most of these ancient shekels are found about *Ierusalem*, therefore the shekel and letters upon it, was at the first the Iewes, and not the *Samaritans*.

This *Samaritane* Character the Iewes kept still, in the time of the captivity, when *Belschasser* saw fingers writing upon the wall, *Mene mene tekel, &c.* *Dan. 5. 25*. These

Chara-

In what character the Scriptures were written at the first.

Why called the Samaritane character.

The inscriptions upon the Shekels, shew the Samaritane character to be the first.

The Iewes kept the Samaritane character in the captivity.

Characters were the *Samaritan* Characters : therefore the *Babylonians* could not read them ; because they knew not that Character neyther ; could the Jewes understand the matter although they knew the letters : to the *Babylonians*, it was like a sealed booke ; and to the Jewes it was like an open booke, to an unlearned man ; because they understood it not, *Esa. 29. 11*. But *Daniel* read it and understood it, both because he knew the letters, and also understood the *Chaldee* tongue.

*Esdra*s changed this Character after the captivity, and left it *Idiotis*, to the *Samaritans* : and he set downe this new Character, which before was the *Chaldee*, Character.

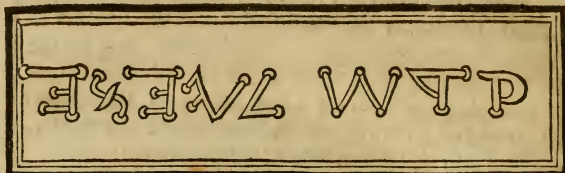
The reason why he changed it, was this, because being long in the captivitie, they forgot their owne language, that they could neyther reade it rightly, nor write it rightly : and therefore he changed the Characters, in these which we have now.

But the ancient *Samaritan* Character seemeth to be kept still in *Lamina sacerdotali*, in the plate of Gold which was upon the forehead of the Highpriest, after the captivity ; for they might change none of the ornaments of the Highpriest. So neyther that which was written upon the plate of Gold, *Kokest Laiheva, holinesse to the Lord* : because the Lord commanded these cloathes and ornaments, to be made for him, and his seede after him, *Exod. 28. 43*.

*Hieron. in Perfat.
lib. regum.*

Why *Esdra*s changed
the Character.

The Inscription which was upon the Plate of Gold in the forehead of the Highpriest.



The New Testament was written originally in the Greeke Character; and there were two translations of it, *Syriacke* and *Arabicke*; the *Syriacke* was written in the *Syriacke* Character, which differed much from that, which is called *Alphabetum Salomonis*, or the Character which *Salomon* found out. This Character *Pineda* setteth downe in his booke *De rebus Salomonis*. These diverse Characters may be seene set downe here, as followeth.

The

שָׁנָה שָׁנָה זָרָה זָרָה

*Antiquior Mo-
sis sive Sama-
ritanorum.*

שָׁנָה שָׁנָה זָרָה זָרָה

*Recentior Sa-
maritanorum*

מִנָּה מִנָּה תִּקַּל וּפְרָסִין

*Hebraeorum
sive Merubba
Extraneis
rior.*

מִנָּה מִנָּה תִּקַּל וּפְרָסִין

*Chaldaeorum
antiquorum
nunc Rabbino-
rum.*

לִיּוֹ לִיּוֹ יוֹלֵף יוֹלֵף

Character

*Antiquorum
Arabum, seu
Alphabetum
Salomonis.*

עִו עִו עִו עִו

*Arabum
Recentior.*

עִו עִו עִו עִו

Syrorum.

ελελελελελελελελε

Græcorum.

The Old Testament was originally written in the Hebrew tongue, and some of it in the tongues derived from the Hebrew, as Chaldee.

We may know the Hebrew was the first originall tongue; because it hath fewest Radicall letters: whatsoever tongue is derived from thence, it addeth some letters to the first originall, as from the Hebrew word *Galal*, commeth *Golgotha* the Syriack word. So *Gabba-tha Bethsaida*, from *Gabba* and *Chased*. Secondly, that language which the Lord spake, to *Adam*, *Abraham* and *Moyse*, and they to him, must be the originall language. But God spake to them in the Hebrew, and he wrote the two Tables with his owne hand in this language. And thirdly, that language which expresseth the nature, of things, and their affections most clearely, and in fewest words; that must be the originall language: but the Hebrew doth this; therefore it is the first language.

These tongues which were *Propagines* and Dialects of the Hebrew, the Iewes understood them, when they heard them spoken, and when they read them, but they understood not the strange tongues, which had but small affinity with the Hebrew. When *Laban* and *Jacob* made a covenant; *Laban* called the heape of stones *jegar-Sagadutha* in the Aramean tongue, which had small affinity with the Hebrew; but *Jacob* called it *Galced*, *Gen. 31.47.*

But if there was little affinity betwixt the Aramean language and the Hebrew, how is it that they say, 2. *King. 18.26. Speake to thy servants in the Syrian language, for we understand it?*

They might understand it, for they were Courtiours and States men, and so learned it, as we learne now the Italians and French language. And *Abrahams* servant spake to *Nachor* in the Aramean language, hee being borne

The Iewes understood these tongues which had affinity with the Hebrew.

Object.

Ans.

The Hebrewes understood not the Syrian language but by learning.

borne in *Damascus*, which was in *Cylo-Syria*: and wee may thinke that *Nachor* and his house, understood the Hebrew tongue, being of the posterity of *Heber*, and keepe that tongue as *Abraham* did, who came out of *Ur* of the *Chaldees*.

Affyria or *Syria hebraice*, *Aram*, comprehended all *Palestina*, *Damascus*, the Kingdome of *Affyria*, *Chaldea*, *Babylon*, *Arabia*, *Cylo-Lyria* and *Antiochia*, *Zoba*, *Adiabena*, therefore all the languages which were spoken in these parts, tooke their generall denomination from *Syria*, as *Syro-aramaa* the language which *Laban* spake in *Mesopotania*: *Syro-Chaldea* or *Babylonica* was that which they spake in *Babylon*, *Syro-Antiochena* which they spake in *Antioch* or *Phœnicia*: although they were *Propagines* or *Dialects* of the Hebrew, yet they understood them not while they were taught: therefore *Nabuchadnezzar* caused to instruct the children of the *Iewes* in the *Chaldec* tongue, *Dan.* 1. 4. but the *Syro-Arabean* and the *Palestine* or *Cananitish* language they might understand it; because it came nearer to their owne language.

The *Ægyptian* tongue differed much from the Hebrew, *Psal.* 81. 5. *Ioseph* heard a language in *Ægypt*, which he understood not. *Ioseph* here is put for the whole people of the *Iewes*, because there was no affinity betwixt the Hebrew and the *Ægyptian* tongue, therefore they understood not this tongue. So *Psal.* 114. 1. they departed from a people of a strange language, or a barbarous people: they called them all barbarous whom they understood not; and because the *Iewes* understood not the *Ægyptian* tongue, therefore *Ioseph* made him to speake to his brethren by an Interpreter, *Genesis.* 4. 2.

23.

The *Cananitish* language, was a daughter of the Hebrew tongue, or rather one, with the Hebrew tongue: and this we may perceive by the names of the townes;

The large extent of the Syrian language

The Iewes understood not the Egyptian tongue.

לועזית

The Cananites language a dialect of the Hebrew.

men and places which were imposed to them by the *Cananites*; as *Iericho*, *Salem*, *Kiriath-arba*, *Kiriath-Sepher*, *Beth-dagon*: so the names of men, *Melchizedeck*, *Adonibezek*, *Abimelech*. And if the Cananitish tongue, had not beene all one with the Hebrew, how could the Patriarches have kept conference with those in *Canaan*, and made their Bargaines and Contracts with them? this is cleare also by the example of *Rahab*, who could speake to the Spyes, and they understood her; and so *Ioshua* to the *Gibionites*. The Lord would have this tongue continued amongst the *Cananites*, because the Hebrewes were shortly to inhabite that land, and to converse with the *Cananites* for a while, untill they had rooted them out.

There is some of the Old Testament written in the Chaldee tongue, which hath great affiance with the Hebrew; and some of it written in the Syrian dialect; as *Iob*, which the *Idumeans* used, and it differed little from the Hebrew tongue; but it differed much from the Syrian language now, but more from *Arabia Ismaelitica*, which the Turkes speake now, in *Asia* and *Africa*.

There are some words found in the Old Testament which are Egyptian, *Gen.* 41. 43. Some Phanitian, as *Chabbul*, *1 King.* 9. 13. Some Persian words as *Pur*, *Esh.* 9. 24. and some moabitish.

There is one verse in *Jeremy* originally written in the Chaldee tongue, *Jer.* 10. 11. whereas all the rest of that prophesie, is written in the Hebrew tongue. *The gods that have not made the heaven and earth, even they shall perish from the earth, and from under these heavens.* The reason why this verse was written in the Chaldee tongue, was this; because the Iewes now, were to be carried to *Babylon*, and when they should be sollicitated there to worship their gods, they should answer them in their

owne

Some of the Old Testament written in the Chaldee tongue.

One Verse in *Jeremie*, originally written in the Chaldee tongue.

owne language; cursed be your gods, for they made neyther heaven nor earth.

That of *Daniel* and *Ezra* which is written in the Chaldee tongue, was transcribed out of the roubles, and registers of the *Chaldeans*; and insert in the bookes of God: but that which the holy Ghost indited originally to *Daniel* and *Ezra*, was written in the Hebrew tongue; the rest was borrowed but out of their registers, as first, *Nebuchad-nezzers* dreames, *Dan. 2.* So *Nebuchad-nezzers* setteth up a golden image, *Cap. 3.* So *Nebuchad-nezzers* dreame, *Cap. 4.* and *Belshazzers* visions *Cap. 5.* all these were written in the Chaldee tongue: the seventh Chapter is onely excepted; it is written also in the Chaldee tongue although it was originally endited to *Daniel*: because it is a more cleare exposition of the monarchies revealed before to *Nebuchad-nezzers*, and *Belshazzers*; and set downe in their owne Registers in the Chaldee tongue, but the eight Chapter and the rest, are wholly written in the Hebrew tongue, which were indited immediatly by God to *Daniel*, and not transcribed out of their registers as the rest were: So that part of *Ezra* which is written in the Chaldee tongue, is but transcribed and written out of the decrees, and letters, of the Kings of *Media*, and *Persia*; from the eleventh verse of the fourth Chapter, to the seventh Chapter.

The *Chaldeans* and *Persians* used to register, and keepe a Chronicle of all their memorable deedes, and what befell them: and so of their visions and dreames; and they caused to write them, and interpret them; so did the *Persians*, *Esth. 9. 32.* and *Daniel* wrote these visions in the Chaldee tongue, and he set them downe for the good of the Church; that they might understand, that their conditions should be under the Heathish Kings.

Some things taken of the registers of the Chaldeans, and insert in the Scriptures.

Some things in the
Scriptures borrowed
from the Heathen
History.

Some things in the
Scripture borrowed
from the Jewish
History.

See Scaliger *Eu. heb.*
Pag. 245.

The holy Ghost borrowed somethings first from the Poets, and secondly, from the history of the Heathen; and the Secretaries of the holy Ghost insert them in the Booke of God. From the Poets; as *Paul* borrowed from *Aratus*, *Menander*, *Epimenides* or *Callimachus*, some verses; and inserted them in his Epistles. So the Scriptures borrow from the history, which were eyther Heathenish, or Jewish. Heathenish againe, were of two sorts; eyther *Chaldean* or *Persian*. *Daniel* borroweth from the *Chaldeans*: So from the history of the *Persians*, as that memorable history of the deliverance of the Jewes under *Haman*; was first written in the *Persian* language, *Esth.* 9. 32. and he who wrote the Booke of *Esther*, borrowed the history out of that booke. These things which are borrowed from the Jewish history; as the facts of those registrate in the Bookes of the *Maccabees*, *Heb.* 11. So *Jude* out of the prophesie of *Enoch*, borrowed the history of the strife, betweene *Michael* and the Divell about the body of *Moses*. So the Apostle *Heb.* 11. out of the traditions of the Jewes, borroweth, that *Esay* was cut with a saw under *Menasse*. So there are sundry proverbiall speeches in the *Talmud*, as, *Cast out the beame which is in thine owne eye, and then thou shalt see chearely to cast out the mote that is in thy neighbours eye*, *Matth.* 7. 5. *So it is easier for a Camell to goe thorow the eye of a Needle*, *Matth.* 19. 24. *So it is hard to kicke against pricks*, *Act.* 9. 5. Some of our Divines, to prove that the Apocryphall Bookes are not Canonickall Scripture, use this midst; because they are not cited by the Apostles, in the New Testament: but this is false, for the Apostle citeth them, *Heb.* 11. And *Scaliger* in his *Eusebianis*, proveth out of *Georgius Cyncellus* that the Apostle citeth many testimonies out of the Apocryphall Bookes, and out of the traditions of the Jewes. As *Matthew*, that *Salmon* married *Rahab*.

chab. salmon, his genealogie is set downe, *1 Chro. 2.* but not whom he married, this *Matthew* had by tradition, *Matth. 1. 5.*

Things in the Heathen history, which are not necessary to be knowne to the Church: the Scripture passeth by them, and remitteth us to Heathen History, and saith still, *The rest are they not written in the bookes of the Chronicles of Iuda and Israel?* and when the knowledge of them is necessary to the Church, it borroweth them out of the Heathen history, and inserteth them in the booke of God.

These things which were written out of the Iewish, or Heathenish history were not sanctified; untill they were insert in the booke of God: therefore *Tertullian* writing to his Wife, and citing that verse, *Evill speeches corrupt good manners*, *1 Cor. 15. 33.* saith, *Memor illius versiculi sanctificati per Apostolum*, the Apostle sanctified this verse when hee borrowed it from the Heathen. And as a woman that was Heathenish, when she became a Proselyte, shee might enter into the congregation, and a Iew might marry her: so these Iewish and Heathenish histories, God sanctified them, that they might enter into the Congregation and become holy Scriptures, and so the holy Spirit sweetned the salt waters of *Iericho*, that the children of the Prophets might drinke of them, *2 Kings. 2. 21.*

There are many proper names set downe in the Scriptures which are not Hebrew names, but some of them are Chaldee, some Assyrian and some Persicke names, *Ier. 39. 3.* *And all the princes of the King of Babylon came in, and sat in the middle gate, even Nergal-Sharezzer, Samger Nebo, Sersechim, Rabfarris, Nergal Sharczer, Rabmag, with all the residue of the Princes of the King of Babylon.* And that wee may know

Heathen sentences were sanctified by the Apostles when they cited them.

Many names in the Scriptures which are not Hebrew names.

what names are Chaldee names, what Syriacke and what Persicke. Marke this Table following, concerning these names, and the composition of them, taken out of Scaliger.

<i>Nomina propria Chaldaeorum.</i>	<i>Nomina propria Assyriorum.</i>	<i>Nomina propria Persarum.</i>
1 Nebo vel lebo	1 Shadran	1 Ari
2 Negi	2 Shalman	2 Thir
3 Mero	3 Teglab	3 Thiri
4 Schech chach.	4 Horib	4 Mubri
5 Meschaech	5 Haddon	5 Pharsam
6 Sadrach	6 Nefchroib	6 Phars
7 Letzar, reizar net- zar	7 Adar	7 Esther
8 Stetzar	8 Etzer vel atzer	8 Zero
9 Metzar	9 Asar	9 Datha
10 Nergal	10 Ballat	10 Sai
11 Belti	11 Ofen, the vel Ofu	11 Manai
12 Adan	12 Chufchan	12 Siba the
13 Hevil	13 Sen	13 Dai
14 Ochri	14 Phul	14 Ham
15 Chen	15 Phar	15 Waj
16 Bel	16 Shar	16 Va
17 Shech		17 Zata
18 Phil	<i>Exempla</i>	18 Arth aiba
19 Mit	<i>Salman-asser</i>	19 Achos ochos
20 Dach	ex 2.9.	20 Tbis
21 Zar		21 Tiena
22 Phal	<i>Assar-haddon</i>	22 Seibra
23 Pad	ex 9.5.	23 Thra
24 Chad		24 Ku, vel Kan
	<i>Sen-ballat</i>	25 Ros, vel rus
<i>Exempla</i>	ex 13.10.	26 Kana
<i>Nebuchad nezzar</i>		
ex 1.24.7.	<i>Sen-cherib</i>	<i>Exempla</i>
<i>Hevil-mero-dach</i>	ex 13.4.	<i>Misbri-dases</i>
ex 13.3.20.	<i>Teglab-phul-asor</i>	ex 4.9.
<i>Nebo-zir-adan</i>	ex 3.14.9.	<i>Achof-va-rosh.</i>
ex 1.21.12.		ex 19.16.25.

How shall we discern in what language a booke was written?

There be two speciall notes whereby wee may discern this; the first is Interpretation, and the second is Allusion.

First is Interpretation, when the Spirit of God interpreteth a strange word, into another tongue; then the booke was written in that language, in which the word is interpreted. Example, *Ezth. 9.* *Pur* this Perlick word is interpreted by the Hebrew *goral*, therefore the booke was written in the Hebrew, and not in the Perlick tongue by *Mordecai*, or by him who else wrote the booke. Example 2. *Abba Pater, Rom. 8. 15.* *Abba* is the Syriack word, and *Pater* the Greeke word, because *Abba* is interpreted by *Pater*, therefore the Apostle hath written this Epistle in Greeke, and not in Syriack. And so *Thomas* is called *Didymus, Joh. 11. 16.* therefore the Gospel of *John* was written originally in Greeke, and not in Hebrew. So *Heb. 7. 2.* *Melchisedeck* the King of *Salem*, first, by interpretation King of righteousness, and after that King of peace. The word *Melchisedeck* which is one word, for the understanding of the Græcising Iewes he divideth it in two, and sheweth in Greeke, that *Salem* signifieth peace, and *Zedek* *Iustitia*, righteousness; as if hee would say, *frugifer, qui fert fructum, cornifer, qui fert cornua*: here because the interpretation is in Greeke; we may know that this Epistle hath beene written originally in Greeke.

The second note, to know in what language bookes have beene written, is by the Allusion of words in the Scriptures. for there are many allusions in the Hebrew, and in the Chaldee tongue, when they are translated in the Greeke or any other language they loose that grace, as *Cabhal* is καλαμαβαδεν. and *Cebhel* is לו סבלו, *Cobal apud Targumistos est caligare*, But *Ioh. 1. 5.* και το φως

Quest.

Ans.

To know in what language a booke was written.

פור
גורל

תאמי Contr. affe

תאמי gemelli.

סיסו ו גמי us
תאמי לו סו.

Act. 13. 8. *Elmas* by interpretation *Magus*, this word *Magus* is degenerate in a Greeke word, therefore this booke was written in Greeke.

קבר קבר קבר

קבר קבר קבר

E'egani Paronomasia
apud Targumistos inter
Cabhal et Cebhel.

מן תרעה

למירה

E'egans paranomasia
apud Syros inter
tirghna & tira.

χίνας α χίνα.
Divido seco findo

πρίτες α πρίτω.
Serra divido seco.

Conclusion.

ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὴ οὐ κατήλαθεν. *And the light shined in darknesse, and the darknesse comprehended it not.* Here the sweet allusion which is in the Chaldee, perisheth in the Greeke. So *Ioh. 10. 1.* ὁ μὴ ἐπιστρέφειν οὐδὲ τῆς θύρας εἰς τὴν αὐλήν. the Syriacke expresseth it by a sweet allusion *Min tirghna letira*, which is not in the Greeke, where the words fall alike which will not fall out in other languages. There was a question betwixt *Origen* and *Africanus*, whether the history of *Susanna* was written in Hebrew or in Greeke. *Africanus* denyed that it was written in Hebrew, but in Greeke, and he proved it thus. When *Daniel* examined the Witnesses who testified against *Susanna*, he tooke the witnesses a part and enquired at one of them, under what tree hee saw her commit that villanie & he said it was χένου, the Lentish tree; then *Daniel* alluding to this sayd, χένου, *The Angel of God hath received sentence of God to cut thee in peeces.* So he inquired at the other, under what tree he saw her; he answered, πρίνω, *Under a Prime tree.* Then *Daniel* sayd πρίνω, *The Angel of the Lord waited with the sword to cut thee in two.* *Africanus* by this allusion of words gathered, that this history was not originally written in Hebrew, but in Greeke.

The Conclusion of this is, the Old Testament was first written in Hebrew. This was the first language by which the Lord spake to the *Patriarches*, and in which the Angels spake to men, and it was the language which all the world spake before the confusion of *Babylon*, and it is the mother tongue from whence many other tongues are derived, and it is holden by some, to be that tongue, in which we shall speake one to another in the life to come. Therefore we should be desyrous to understand this holy language.

EXER.

EXERCITAT. XI.

Of the Stile of the Scriptures.

Ioh. 7. 46. Never man spake like this man.

WHen we describe a mans speech, first we describe it by that which is naturall, as whether he be *ιχνησαν* of a weake voyce, or *εσαυγλωσσος* of a slow tongue. Secondly, in what language hee speaketh. Thirdly, in what Dialect he speaketh. Fourthly, whether it be *Soluta oratio* or *μηδμ*. Fifthly, the Property of the speech. Sixthly, the Evidence of the speech. Seventhly, the Fulnesse of the speech. Eighthly, the Shortnesse of the speech. Ninthly, the Coherence, and lastly the Efficacie of the speech.

First, we describe that which is naturall, and proceedeth from some defect of the organs, as if he spake with a weake voyce, or be of a stammering tongue, or thicke lippes, which *Exod. 6. 12.* are called *Uncircumcised lippes*: Contrary to this is a thinne lippe which is a signe of Eloquence, *Iob. 12. 20.* for these who have thinne lippes, commonly are Eloquent. *Moses* the Penman of the holy Ghost, although he was defective in speech; yet read his writings, and yee shall see such eloquence in him, that no Heathen could ever match it, and as it is sayd of *Paul*, when he was present in person he was weake, *2 Cor. 10. 10.* and his speech base and contemptible yet his letters were weighty and powerfull: so whatsoever want or infirmity was in *Moses* person, yet there was no want or defect in his writings.

ιχνησαν
εσαυγλωσσος

The writers of the Scriptures although weak in person yet powerfull in words.

The Old Testament
was written in He-
brew, and the New in
Greeke.

The Hebrew tongue
lendeth to many, but
borroweth of none.

סְבִילַת

שְׁבִילַת

Secondly, in what language hee speaketh. The holy Ghost spake and wrote in Hebrew in the Old Testament, and in the New in Greeke. Hee wrote the Old Testament in Hebrew, a language which had this blessing spoken of in the Law, *Deut. 28. 12. Thou shalt lend and not borrow*, so this language lendeth to many Nations, but borroweth of none. Hee wrote the New Testament in Greeke, a most copious and fertile tongue, which was then *Lingua communis* to the Iewes although not *vulgaris*.

Thirdly, in what Dialect he speaketh. The Dialects of the Hebrew tongue were sundry, first, *Dialectus Hierosolymitana*, that Dialect which was spoken in *Iernsalem* and about it, *Ast. I. 19. הָיָה שָׁמַר לִפְנֵיהֶם. In their owne Dialect, or proper tongue.* So the Dialect of the *Ephraimites*, who sayd, *Sibboleth* & not *Shibboleth*, *Iudg. 12. 6.* and the Dialect of the *Galileans*, as *Peter* spake in the *Galilean Dialect*, *Matth. 26. 73.* So in the new Testament there are sundry Dialects as *Ionick*, *Dorick Attick*, &c.

Fourthly, whether it be in prose or in verse. The Iewes divide the Old Testament according to the style into *Charuz*, *rithmum*, *Shir carmen*, & *Halatza*, *Oratio nem solutam*, that is prose.

Charuz is *Soluta oratio*, but *in sine Rithmo colligata*; that is, it beginneth in prose, but endeth as it were in meeter, such is *Iob*.

Shir, *canticum*; writen in meeter, as the Psalmes and Canticles.

Halatza, written in prose, such are the Histories and the most of the prophets.

Fiftly, the property of the speech. The phrase in Hebrew is much to be observed, for in the Hebrew it will signifie one thing, and in other languages, another thing.

Example,

חֲרוּז Rithmus.

שִׁיר Carmen.

הִלָּצָה Oratio soluta

Example, *Num. 19. 20. Dies numeri*, signifieth *A few dayes*, so *Homines numeri*, *Gen. 34. 30. A few men*, *Dent. 4. 27. Ezek. 12. 16. So Esay 10. 19. The rest of the Trees of his Forrest shall be number, that a child may write them*, that is, *They shall be few*. In other languages this phrase would signifie *many men*, and *many trees*, &c.

So some phrases of the Scripture have a contrary signification with the Hebrews, as *Zack. 11. 24. Ascendis visio a me*, that is, *It perished*. So *Ier. 47. 15. Moab is spoyled and gone up out of her Cities*, that is, *Shee is destroyed*. Sometimes againe it signifieth to waxe and increase, as *1 King. 22. 35. Bellum ascendit*, *The battell increased*. So *Psal. 74. 23. The tumult that arise up against thee ascendeth*, that is, *Increaseth continually*.

So *Leuare peccatum* is to take off the burden of sinne, *Exod. 10. 17. and Iohn* alludeth to this, *1. 29. Behold the Lambe of God that taketh away the sinnes of the world*. And *Leuare peccatum*, Is to take up the burden of sinne, *Leuit. 5. 1. So Sakal, Lapidare & Elapidare*, signifieth eyther to cast stones upon a thing, as *Dent. 22. 24. or to take away the stones out of a place*, as *Esa. 62. 10.*

Another example, *I am like a drunken man whom the wine hath gone over*, *Ier. 23. 9.* that is, whom the wine hath overcome, but *Matth. 26. 39. Let this cuppe passe over me*, that is, let it not touch me; in a contrary signification. So *Gen. 25. 18. Cecidit coram fratribus suis*, *He dyed in presence of his brethren*, but the *Seventis* translated it *vs sine*, *He dwelt before his brethren*.

The New Testament usually followeth these Hebraismes of the Old Testament as *Hos. 8. 8. A vessel in which there is no pleasure*, *Rom. 9. 21. A vessell of dishonour*. So *1 Sam. 21. 5. The vessels of the young men are holy*, *1 Thess. 4. 4. That yee may know to possesse your vessels in holinesse*. So *Exod. 1. 8. there arose a new King in Egypt who knew not Ioseph*, *Matth. 11. 11. there arose not a greater then Iohn the baptist*.

So

Dies numeri
quid apud Hebraeos.

Some phrases with the
Hebrewes have a con-
trary signification.

סָקַל } *Lapidare.*
עָלַק } *Elapidare*

The New Testament
useth often times the
Hebraismes of the Old

Difference betwixt
Hellenismus &
Graecismus.
Hellenismus
gnd.

The *Seventy* follow
the Hebrew, Chaldees
and Syriacke in many
things.

חמרה { ira.
venenatus.

Ames 8.7. and 2 Sam.
2.26. Lament 5.20.
נצח { Victoria. 2

נצח { Eternitas.

במירה

The simplicity of the
style of the Scripture is
admirable.

So in the New Testament there are many peculiar phrases which are found in no other Greeke writers, and here we must distinguish *inter Hellenismum & Graecismum*. *Hellenismus* is that sort of phrase which the *Seventy* use, for they translating the Scriptures for the use of the grecizing Jewes, followed the Hebrew Chaldee and Syriacke in many things: so that they have a peculiar stile which is not to be found in other Greeke writers, example θύμος in the New Testament signifieth *wrath* and *poysen* Revel. 18. 3. *Ex vino veneni*, that is, *poysened wine*. So Job 4.6. The reason of this is, because *Hbema* in the Hebrew, signifieth both *wrath* and *poysen*. Another example, 1 Cor. 5.45. *Death is swallowed up into victory*: the *Seventy* hath it *νικῶ* In perpetuum, but *νικῶ* doth not signifie *perpetuum* amongst the Heathen, why doe they then translate it *For ever*? because the word *Netzabb*, signifieth both *Victory* and *Eternitie*. A third example, Gen. 8.21. *Dixit ad cor suum dominus*; but the Chaldee saith, *Bemeria* מעשר לנצח ארץ which phrase the Evangelist *Iohn* followeth; but this is not a phrase used amongst the Greekes. A fourth example, *Give us this day, our daily bread*, Matth. 6. 11. The Greeks say, ἐπίσσιον *Panem quotidianum*, but the Syriacke hath it ἐσπέρσιον, *Crastinum panem*, that bread which may feede us to day and to morrow. So Lam. 4.6. *The Lord exalteth the humble*, but according to the Hebrew and Syriacke phrase, to *Exalt*, is to lift up on the Crosse, Job 8. 28. *When yee have lift up the Sonne of man, or exalted the Sonne of man*, that is, lifted him up on the Crosse. These particular phrases used by the *Seventy* would be marked. And besides these, if we shall looke more nearely to the stile of the Scripture, as to the simplicity of it, then we shall much more admire it, 1 Cor. 1.4. *My preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power.*

Againe

Again the Evidence of the stile, the judgements of God are set downe, so vively in the Scripture, as if a man were looking on with his eyes, this is called *ὀφθαλμικὴ* by the Greekes, as we may see in the deludge, the overthrow of *Sodome*, and the miracles in the Wilder-derneffe, set downe so clearely before us, as if we had beene eye witnesses of them. See a notable example, *Psal. 7. 12. 13.* By a borrowed kind of speech he setteth forth the judgements of God which were to over take the wicked, as if we were looking on. *If he turne not he will whet his sword, he hath bent his bow, and made it ready, he hath also prepared for him the instruments of death: he hath ordained his arrowes against the persecutors.*

Eightly, the Fulnesse of the speech. The Greekes call this *ὑπερβολή* wherein nothing is wanting, neyther in the enumeration of the parts, or explication of the causes, or reciting of the circumstances: for the holy Ghost setteth downe all the circumstances belonging to the purpose. So the Apostle *Rom. 1.* describeth at large the vanity and impiety of the Gentiles. And *Rom. 2.* the hypocrisie of the Iewes, and *Cap. 3.* he maketh a full description of the corruptions of man, reckoning up the parts. *There is none righteous, no not one, vers. 10. There is none that understandeth, there is none that seeketh after God, vers. 11. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one, vers. 12. Their throte is an open Sepulcher, with their tongues have they used deceit, the poyson of Aspes is under their lippes, vers. 13. Whose mouth is full of cursing and bitterness, vers. 14. Their feet are swift to shed blood, vers. 15. Destruction and misery are in their wayes, vers. 16. And the way of peace they have not knowne, vers. 17. And there is no feare of the Lord before their eyes, vers. 18.*

Ninthly, the Shortnesse of the speech: and here we

*ὀφθαλμικὴ ὁφθαλμικὴ ὁφθαλμικὴ
ὁφθαλμικὴ ὁφθαλμικὴ ὁφθαλμικὴ*

ὑπερβολή

The holy Ghost setteth downe all circumstances belonging to the purpose whereof he inweateth.

Every word of the
Scripture carrieth a
weight.

All things in the Scrip-
ture are fitly joyned.

cannot enough admire the fulnesse of the stile and the shortnesse of it, & that which *Cicero* sayd of *Thucydes* may here be applyed fitly, *Eum esse adeo plenum rerum, ut prope verborum numerum, numero rerum exaquet*, That every word carried a weight with it, and therefore we may call it *Laconica Scriptura*.

Tenthly, the Coherence: all things in the Scriptures are fitly joyned and coupled together. The Heathen sayd that there were three things unpossible, *Eripere, Iovi fulmen, Herculi clavam & Homero versum*; to pull *Iupiters* Thunder-bolt out of his hand, *Hercules* Club out of his hand, and a verse from *Homer*: for they thought, that there was such a connexion betweene *Homers* verses, that not one verse could be taken away without a great breach in the whole worke: but this may bee much more sayd of the Scriptures of God which have such a dependance and connexion, that if yee take away but one verse, the whole shall be marred.

Ob.

But it may be sayd that there are sentences which seeme not to cohere or agree fitly together, *Gen. 48. 7. And as for me when I came from Padan, Rachel died by me in the Land of Canaan in the way, when there was but yet a little way to come to Ephrath, and I buried her there in the way of Ephrath, the same is Bethlechem, Vers. 8. And Israel beheld Josephs sonnes*. How doth this cohere with that which goeth before; it would seeme that there is no dependance here.

Ans.

How sentences in the
Scripture seeming to
disagree cohere very
well.

They cohere well enough with the words going before; for *Iacob* had adopted two of *Iosephs* children, then hee giveth the reason of this adoption in these words; as if he should say, whereas I might have had moe children by my first wife *Rachel*, if shee had lived; it is great reason that I supply this defect in her, by placing some in sted of these children, which she might have

have borne to me; and I adopt those thy sonnes since she is dead.

The second place which seemeth to have no coherence with things going before, *Esa. 39. 21. Take a lampe of figges, and lay it for a plaister unto the boyle and he shall recover, vers. 22. Ezekias also had sayd what is the signe, that I shall goe up into the house of the Lord.* What coherence is betwixt these words, and the words going before?

There is a right coherence here, and hee setteth downe that last, which was first for brevities cause; which is more at large set downe in the booke of the *Kings*; and therefore *Iunius* translateth it well, *Vajomer, In plusquamperfecto, Esay had sayd.*

Ier. 40. 1. The word which came to Jeremiah from the Lord, &c. The words following seeme not to cohere with the former.

The beginning of the fortieth Chapter, with the seventh Verse of the fortiescond Chapter, and these things which are insert betweene them, doe containe but the occasion of the prophesie, to wit; when *Gedoliah* was killed, the rest of the Iewes would have gone into *Egypt*, which *Jeremiah* forbiddeth them to doe. *And it came to passe ten dayes after, Chap. 42. 7, &c.* This should be joyned with the first Verse of the fortieth Chapter, and all the rest should be included in a parenthesis.

As we have spoken of the stile of the Scripture in generall, so let us observe the stile of some of the writers in particular. *Esaies* stile differed much from the stile of *Amos*, he being a Courtiour, and he but a Neat-herd. So the stile of *Ezekiel* differed from the stile of the rest of the Prophets: he calleth himselfe *The Sonne of man*, not because it is a Chaldee phrase, but because of the excellent visions which he saw, therefore

וַיֹּאמֶר

Object.

Answer.

he is called *the Sonne of man*, that is, an excellent man; as Iesus Christ in the New Testament is called *The Son of man*, that is, an excellent man. So this is peculiar to *Iohn* the Evangelist, to call Christ *the Sonne of God* $\lambda\omicron\gamma\theta$, for the *Chaldees* and the *Talmud* usually call him so: *Iohn* opposed himselfe to *Ebion* and *Cerintus* two Iewes who denied the divinity of Christ, wherefore he hath usually the word $\lambda\omicron\gamma\theta$, 1 *Ioh.* 7. 5. which was frequent in the Chaldee paraphrast, and read often by the Iewes.

So there are some things peculiar to *Paul*; for hee useth some words according to the manner of the speech in *Tarshish* and *Cilicia*, as *Collos.* 2. 18. $\kappa\alpha\iota\alpha\beta\rho\alpha\beta\rho\epsilon\upsilon\epsilon\iota\upsilon$ in their language, signifieth *insidiose alteri preripere palmam*. So 1 *Cor.* 4. 3. *Mans day* according to the phrase of *Tarshish*, is put for the time of judgement; because they had some appointed times for judgement.

Conclusion.

The Conclusion of this is, here we may admire the wisdom of God, who gave most excellent gifts to his Secretaries for the edification of his Church. *Moses* was a man of a slow speech, and of a slow tongue, and *Aaron* must be his spokesman, *Exod.* 4. Yet *Moses* was mighty in words and deeds, *Act.* 7. 22. It is sayd of *Paul* that his bodily presence was weake, but his letters were weighty, 2 *Cor.* 10. 11. By his preaching he converted many, from *Ierusalem* to *Iliricum*, *Rom.* 15. 19. but by his letters hee converted moe, both in *Europe* *Africa* and *Asia*; such was the majesty and grace in his writing, that they acknowledged it to be from the Lord.

God gave excellent gifts to his Secretaries, for the good of his Church

Paul converted moe by his writing, than by his preaching.

EXERCITAT. XII.

That the Hebrew Text is not corrupted.

Psal. 119. 140. Thy word is very pure: therefore thy servant loveth it.

THE Church of *Rome*, that they may advance the authority of the vulgar Latine translation, which they have made canonicall; doe labour to disgrace the originall Text, the Hebrew and Greeke, holding that they are corrupt in many things.

Master James Gordon our Country man, observeth foure distinct periods of time. The first period, he maketh to bee the Iewes Synagogue before Christ came in the flesh; he granteth that all this time, the Hebrew Text was not corrupted by the Iewes. The second period of time he maketh to be from the ascension of Christ untill the dayes of *Hierome* and *Augustine*, and he saith, that in this second period, the Iewes went about to corrupt the translation of the *Seventy*: because the Christians then began to use arguments taken out of that translation against them, as *Iustine Martyr* testifieth, writing against *Tripho*. The third period he maketh to be after the death of Saint *Hierome*, untill the time that the Talmud was composed and set together, and then he saith, there arose great contention betwixt the Orientall and Occidentall Iewes: (the Orientall Iewes werethose who dwelt upon the East side of *Euphrates* in *Babylon Media & Persia*, those *Peter* called the Church at *Babylon*, 1 *Pet.* 5. 13. The Occidentall Iewes werethose to whom he wrote, *Scattered abroad in Pontus Galatia, Cappadocia, Asia, and Bithynia*, 1 *Pet.* 1. 1.)

The Church of *Rome* maketh the vulgar Latin translation to be canonicall.

Controvers. 1. Gordonij. cap. 2.

What Iewes were called orientall, and what occidentall.

Pet. I. 1.) because of the diversity of their reading, and corruptions in the Text. He saith that the Iewes met at *Tiberias*, Anno 508. and theret set downe the Points; and made their *Masors*; to obviat this, that no more corruption should enter into the Text. The fourth period he maketh to be after the Iewes had met at *Tiberias*; they decreed that none should use any copy, but such as were corrected by the *Masoreth*: and so from this time he freeth the Text from corruption; but hee labourerh much to prove that the Hebrew Text was corrupt before, and that the vulgar Latine is sound and free from corruption, which was translated by Saint *Hierome* under Pope *Damasus*; and so continued in the Church of *Rome*.

The Iewes kept faithfull the booke of God without corruption,

The Iewes to whom *The Oracles of God were committed*, *Rom. 3. 2.* (therefore it was called *Their Law*, *Iob. 8. 17.*) would they have corrupted their owne Evidents? *Augustine* calleth the Iewes *Capfarios nostros*, who faithfull kept the booke of God, and reserved it unto us without corruption, & he saith, *Dispersos esse Iudeos, infideles ut testarentur Scripturas esse veras*. The unbelieving Iewes were scattered through the world, that they might testifie the Scriptures to be true: and shall wee thinke that the Iewes would have corrupted the Text, who have numbred the words, letters, and verses of the Bible: and *R. Zaddias* hath numbred the letters words and verses, and summe d up all the verses at the end of every booke, and they have observed that all the letters are found in one verse, *Zeph. 3. 8.* as also foure of the finall letters: they carry such respect to the Law, that if it but fall to the ground, they institute a fast for it.

The Iewes numbred the Verses, Words and Letters of the Bible.

They would write no language but in Hebrew letters.

The superstitious Iewes at this day, are so carefull to keepe the letters and words of the Law, that they will have neither Chaldee, Syriacke, nor Hebrew words

words writen; but in Hebrew letters :and it grieved them when they saw in *Origens Hexupla*, Hebrew words written in Greeke Characters, when they saw the copie which was presented to *Alexander the Great*, having the name *Iehova* still written in Golden letters, they were much grieved at it, and when they see any thing changed in our copies now, in disdaine they call it, *Ehomesh peshel shel gelahhim*, that is, *Pentateuchus rasorum Monachorum*, the Pentateuch of the shaven Monkes.

The Iewes after the death of Christ were disperfed among many Nations and they never met together againe; and albeit they would have corrupted the Scripture, how could they have falsified all the Copies?

Bellarmin maketh this objection to himselfe. Some men will say, that the Hebrew Text was corrupted after the dayes of Saint *Hierome* and *Augustine*. Hee answereth, that *Augustins* reasons serve for all times against the corruption of the Hebrew Text: And *Serrarius* acknowledgeth, that there is but small or no corruption in the Hebrew Text, & he maketh a threefold corruption. The first Physicall, the second Mathematicall, and the third Morall. Physicall corruption he maketh to be this, when it wanteth any member which it should have. Mathematicall corruption hee maketh to be this, when there are some faults in the print which we call *σφάλματα*. And a morall corruption he maketh to be this, when one of purpose goeth about to corrupt the Text, and in effect he commeth to this, that the errours which are found in the Text, are but errours in the print, and not in the matter.

But now lately there is one risen up, called *Morinus*, who hath set himselfe to improve the originall Hebrew Text, and to preferre the Samaritan to it as the originall.

We

Vide Guiliel.
Schiehardum
de iure regio.

חומש פסוק
של גלחים

Bellarmin. lib. 2. Cap. 2.
De verbo dei.

Serrarius in prolegom.
Biblis acis.

Corruptio { *Physica (sa*
Mathematica
Moralis.

Difference betwixt
hebræo-samaritana, and
hebræo-samaritano-
samaritana, in their
Copies,

Reasons to prove that
the Samaritan copy is
not the originall.

Reason 1.

עבורה זרה
cultus alienus.

Reason. 2.

Reason 3.

The Samaritan differeth
as much from the
originall, as the Seventy
doe.

We must put a difference betwixt *Hebræo-Samaritana* and *Hebræo-samaritano-samaritana*, *Hebræo-samaritana* is that which *Moyſes* wrote from the Lord and delivered to the Jewes, it is called *Hebræo-samaritana*, because the Hebrew was written in the Samaritan Character at the first and so kept still till after the captivity, and this wee grant to be the first and originall writing by which the Church should be ruled.

But that this *Hebræo-samaritano-samaritana* should be the first originall, that in no way must we grant, and the reasons are these.

First, the Samaritans were Idolaters they were brought out of *Assyria* by *Salmanasses*, and they erected a false worship in *Indea*, for the which they were hated by the people of God, *Iob. 4.* They branded them alwayes with these two letters, *Gnsn Zain*, that is, *strange worship*. The Lord concrated his oracles to his owne people, *Deut. 33. 4.* *The Law is the inheritance of the congregation of Iacob*. Therefore the Law was not committed to their custodie, who were not Gods people, they had no right to his inheritance.

Secondly, if the Samaritan copie were the originall, then it should follow that the Church hath wanted the true originall Text untill the yeare of God, 1626. when *Petrus de Valle* brought it from *Damascus*.

The Samaritan Copie differed as much from the originall, as the *Seventy* doe, but none of them hold that the translation of the *Seventy* is the originall by which all others should be tryed; why then should they give this prerogative to the Samaritan Copie, to be the originall? this Samaritan Copie addeth to the originall Text which was *The inheritance of the Jewes*, *Deut. 33. 4.* and diminisheth also from it. It addeth to the originall Text, *Iosh. 21.* two Verses, 36. 37. Verses. So *Gen. 4.* it addeth a long speech or conference betwixt *Cain* and

and *Abel* which is not in the originall Text. So *Targum Hierosolymitanum* supplyeth the same 28. verses here, which are not in the originall Hebrew Text, a conference betwixt *Cain* and *Abel*, whether there be any providence of God or not? or whether there be any reward for the just, or punishment for the wicked? *Abel* holdeth the affirmative, and *Cain* the negative part. But this note of the *Masoreth* in the margin should not be read this wayes, *Pesū pesuki bimitzegno pesuk. Viginti octo versus desiderantur in medio hujus versu*, There are twenty eight Verses wanting in the midst of this verse. But it should be read this wayes, *Pesukim pasekin bimitzeghnoth pasuk*, that is, There are twenty eight verses whose sense endeth in the midst of the verse: therefore when the Scripture saith that *Cain* talked with his brother, it was to perswade him to goe out to the field, and not that he had a long conference with him. Both the Samaritan Copie then, and the *Targum* of *Ierusalem* wrong the Text as defective, putting in these 28. verses which the Spirit of God never indited.

As it addeth to the originall Hebrew Text, so it diminisheth somethings from it, *Hos. 4. 11. I have called my Sonne out of Egypt*. These words are not in the Samaritan Copie. So these words, *Zach. 12. 10. They shall behold him whom they pierced*.

If this Samaritan Copie were the originall Copie, what is the reason that *Origen* setteth it not downe in his *Ostapla*, as hee hath done other translations? and what is the reason that *Hierome* never citeth it, nor followeth it in his translation, if it be the originall?

Fiftly, the manner of the Samaritans writing sheweth that this was not the originall, wth *Moses* received from the Lord, and delivered to the people of God afterwards, as you may perceive in the page following, out of *Exod. 31.* from vers. 12. to 18.

בַּח פֶּסוּק פֶּסְקִי
בְּמִצְעוֹ פֶּסוּק

כַּח פֶּסוּקִים
פֶּסְקוֹן בְּמִצְעוֹר
פֶּסוּק

Reason 4.

Reason. 5.

Et dixit Iehova Mosi dicendo, & t n Latine sic,
 al loquere filios Israel dicendo, nunc il la
 Sa bba tha mea ser ua tote: quia signum e s t
 in ter me & inter vos per generationes ve stras
 ad cognoscēdū quod ego Iehova sanctificans vo s.
 et observate Sab ba thum quia sanc tum
 e rit illū profanātes illud morte morietur, qu ia
 om nis faciens in illa opus utiq̃ue excinde t u r
 an i ma il la e medio populorum suorum: s e x
 di e bus ope ra beris opus, & in d i e
 se p t i m o Sabbathū sabbatū san ctu m
 I e h o v a: omnis faciens o- pus in d i e
 illo sabbathi morte morietur: & observanto f i l i j
 I s r a e l ipsum sabbathum, celebr ando
 sa bba thum per generationes suas federe ater n o
 in ter me & inter filios Israel signum e r it
 in aternum: quia sex diebus fecit Ie hon a
 c alum et terram & in d i e
 s e p t i m o quievit et respira vit

Exod. 31: 12. And the Lord spake unto Moses saying
 13. Speake thou also unto the Children of Israel, saying, 've-
 rily my Sabbaths shall ye keepe: for it is a Signe betweene me
 & you, throughout your generations, that yee may know that
 I am the Lord that doth sanctifie you. 14. Ye shall keepe the
 Sabbath therefore: for it is holy unto you: every one that
 defileth it, shall surely be put to death, for whosoever doth
 any worke therein, that Soule shall be cut off from amongst his
 people, 15. Sixe dayes may worke bee done, but in the Se-
 venth is the Sabbath of rest, holinesse to the Lord, whosoever
 doth any worke in the Sabbath day hee shall surely bee put to
 death. 16. Wherefore the Children of Israel shall keepe the
 Sabbath, to observe the Sabbath throughout their genera-
 tions, for a perpetuall Covenant. 17. It is a signe betweene
 me and the children of Israel for ever: for in sixe dayes the
 Lord made heaven and earth, and on the seventh day he re-
 sted and was refreshed.

In English thus.

Observe the forme of this writing of the Samaritans and yee shall finde it to be meere Cabbalisticall, by which they would finde out the diverse readings, in framing the lines, words and letters, and setting them downe after such a curious forme, as the *Cabbalists* doe, by their *Gematrija*, *notaricon*, and *temura*: that is, by the number of letters, the diverse significations of them, and the diverse situation and placing of them, they make diverse senses in the Scriptures, as by *elbham*, and *etbbhaff*; sometimes putting the last letters for the first, and the first for the last; sometimes reading up and downe; sometimes crosswayes, and sometimes from the left hand to the right: this we may see in this example of the Samaritan Copie, where they summe up the observation, the breach, and punishment of the Sabbath in a round circle; which curiosity the Spirit of God never used in writing the holy Scriptures.

Christ speaking of the originall Text, and the perpetuity of the Law which we have, he saith, *One iote, or one tittle of the Law shall not passe*, in the originall it is, *יֹטֶה* answerable to the Hebrew *iote*; and *κερῶτα*, which is not properly translated, *A tittle*, as if it made a difference betwixt some letters, as the top of *Daleth* from *Resh*: for the Syriacke calleth it *sharat*, *incisura vel incisio*, the small lines which are in ones hand. The meaning is then, that not one part of a letter, neyther the least letter, nor any part of the least letter shall perish, hence we may reason from Christs words. In that copie whereof the Lord speaketh, *יֹטֶה* or *iote* must be the least letter; but in the Samaritan copie *iote* is not the least, but the biggest of all the Letters: therefore the Samaritan copie, is not that copie which Christ spake of, but the Hebrew as we may see by the difference of the Letters in the margent here: hence we may gather that this Samaritan letter was abolished in Christs

time

גמטריא
נוטריקון
תמורה

ר
שרט

Hebre.

ס Samarit.

time, and therefore wee ought neyther to imbrace the copie nor the Characters, as authenticke or originall.

The Conclusion of this is, *If the light that is in the body be darknesse, how great is that darknesse, Matth. 6. 23.* The Scriptures are the light of the Church, and if the originall Text were corrupted, how great were the darknesse of the body; God hath *Coniuncta instrumenta, & remota instrumenta gratia.* *Remota instrumenta* are the Preachers and their writings, and they may be corrupted. But *Coniuncta instrumenta gratia* are the Prophets and Apostles and their writings, these the Lord kept from error and corruption for the good of his Church.

Conclusion.

Instru-
menta
gratia. { *coniuncta.*
remota.

EXERCITAT. XIII.

That no Canonick booke is perished.

Matth. 5. 18. Heaven and earth shall passe, one iote, or one tittle shall no wayes passe from the Law till all be fulfilled.

When a thing wanteth an essentiall part, this is the greatest want. Secondly, when it wanteth an integrall part, this is likewise a great defect. And thirdly, when it wanteth accidentall ornaments. When the soule is separated from the body, here is a separation of the essentiall parts. When a man wanteth a hand or a foote, then he wanteth an integrall part. And when hee wanteth his cloathes, hee wanteth some ornaments.

Defectus { *partis essentialis*
partis integralis
ornamentis accidentalis.

No booke in the Scripture wanteth any essentiall part.

Vide Irenium in Iudam,
and Perkins reformed
Catholike.

Gods care in preserv-
ing the Scriptures.

There is no booke in the Scripture that wanteth any essentiall part; for the Law and the Gospel which are essentiall parts, are found in every booke.

Secondly, the Scripture wanteth no integrall part since the Canon was sealed, before the Canon was sealed they had as much as served for their infancie: but after that it was sealed the whole Canon was compleate, and none of those Bookes perished.

Great was the care which the Lord had to preserve the Scriptures. First, hee commanded the Levites to take the booke of the Law written by *Moysses*, and to put it in the side of the Arke of the covenant of the Lord, *Deut. 31.26.*

Secondly, the Lord commanded the King, when he should sit upon the Throne of his kingdome to write a Copie of this Law, *Deut. 17.18.* and the Iewes adde further, that he was bound to write out two copies, one which he should keepe in his treasure, and another which he should carry about with him; and they say moreover, if Printing had beene found out then, yet hee was bound to write them out with his owne hand.

Thirdly, the Lord commanded the Prophet to write their visions upon Tables, and to make them plaine, *Habak. 2.2. Esay 8.1.* and the *Seventy* read it, to be graven upon the bush tree, which is a sort of wood that corrupteth not, and it will preserve that which is written upon it and it were to the worlds end.

Fourthly, when any booke which was necessary for the use of the Church was lost, the Lord had a care that that booke should be found againe, as the booke of the law found by *Hilkiah*, *2 King 22.8.* Or the Lord endited it anew againe, when it was lost; as when *Ichojakim* cut the roule of the lamentations of *Iere-*

mic

πενήεν vocant Græci.

Bookes necessary for
the Church albeit lost,
yet they were found
again.

mie, yet the Lord inspired him a new againe to indite this booke to his Scribe *Baruch*, *Ierc. 36. 32.* because he thought it necessary still for the Church: therefore he would not have it to perish.

Fiftly, in that generall destruction which the *Babylonians* made at *Ierusalem*, burning their houses, and robbing them of their goods; yet as *Hierome* and *Basil* observe well, it was a speciall providence of God that they should leave to those captives, their instruments of Musicke, wherewith they used to serve God in the Temple: that they might preserve some memorie of their former worship, they brought these instruments to *Babel* with them, *Psal. 137. 2. we hung our harpes on willowes.* If the Lord had such a care of these instruments to have them preserved for his praise, much more care had he to have the Scriptures preserved; which taught them to worship: and he who had a particular care of the parts of the Scripture, before it was compleate, and *numbreth the haire of our heads*, *Matth. 10. 30.* and the *starres of the heavens*, *Psal. 147. 4.* will he not have a speciall care that none of these Bookes should perish which are canonickall?

That fable of *Esdra*s then is to be rejected, *lib. 4. cap. 4. 23.* So *cap. 14. 21.* to the *24. verse*, he sheweth how the booke of God was lost in the Captivity, and that *Esdra*s the Scribe, by holy inspiration wrote it all anew againe: but this is false, see we not how *Daniel* read out of the prophesie of *Jeremie*, how long the captivitie should last, *Dan. 2. 9.* The booke of God then was not lost in the captivity, and written anew againe by *Esdra*s, but onely he set the bookes in order after the captivity, & *nihil ad ædificandū fecit sed ad laudandū.* Hee did nothing in correcting the booke of God, but onely set it downe in order.

But we reade often times in the Scriptures of many Bookes

The *Israelites* kept the musickall instruments in the captivity, to put them in minde of the worship of God,

The fable of *Esdra*s rejected.

*Esdra*s wrote nothing of the Scriptures but onely set the bookes in order.

Bookes wanting now, which were extant before; as the *Bookes of the battels of the Lord*, Num. 21. 14.

By this it cannot bee inferred that any canonically booke is perished; for this word *Sepher*, signifieth a relation, as well by word, as by write. Secondly, although wee grant that it was a written booke, yet it will not follow that it was a holy Booke. Thirdly, although we grant that it was an holy booke, yet it will not follow that it was a canonically booke. The bookes of the Chronicles of the Kings of *Juda* and *Israel* were but civill records, and belonged nothing to the canon of the Scriptures.

Secondly, some bookes that were written by the Prophets, were not written by them as they were Prophets. *Salomon* wrote of Hearbes, Trees and Plants, 1 King. 4. 33. But what bookes were these? They were but bookes of things which were under the Moone and of things corruptible, and because they served not for the edification of the Church afterwards, therefore the Lord suffered them to perish. *Suidas* saith, that the booke which *Salomon* wrote of Physicke, was affixed upon the gate in the entrie of the Temple; and because the people trusted too much in it, neglecting the Lord (as *Aza* put his trust in the Physitians, 2 Chro. 13.) therefore *Hezekiah* caused to pull away this booke, and bury it. And the *Talmud* saith, that *Hezekiah* did two memorable things. First, *Ganaz Sepher rephuoth. Abscondit librum medicinarum*, He hid the bookes of Physicke which *Salomon* had written. And secondly, *Cathath nahhash hannebbushoth shegnashe Moshe, Communuit ancurem serpentem quem fecerat Moses*, He brake the brasen Serpent which *Moses* made.

Salomon spake three thousand Proverbs, 1 King. 4. 32. yet of all these Proverbs scarce eyght hundred are put in the Canon. Some of these Proverbs the servants

of

Some things written by
the Prophets not as
they were Prophets.

Hezekiah buried *Salomon*'s
bookes of physick.

ענו ספר
רפואות

כתת נחש
הנחוש
עשה משה

of *Hezekiah King of Iuda copied out, Prov. 25. 1.* And as they saw the King their master bury *Salomons* booke, which he knew was hurtfull to the Church: so those servants copied out these *Proverbes* which were profitable for the Church, whereas the rest perished. So *Salomon* wrote a thousand and five *Songes*; of all which *Songes*, the Lord made choyse but of one to be insert in the Canon, which is called the *Song of Songes*, or *canticum canticorum quae Salomonis* rather then *canticum canticorum quod Salomonis*, it was the most excellent *Song* of all *Salomons* *Songes*, rather then the excellentest *Song* compared with other *Songes*.

But all bookes written by the for the whole Church none of them are perished: as the Prophecies of *Nathan Ahija*, and *Iddo*. For *Burgensis* observeth well upon, *1 Chro. 29.* That the first booke of *Samuel* is holden to be written by *Samuel* himselfe. So the second Booke of *Samuel*, and the second booke of the *Kings* were written by *Nathan* and *Gad*, who lived with *David* and *Salomon*, and wrote untill the death of *Salomon*, then *Iddo* and *Ahija* wrote the historie following of *Ieroboam* interlacing somethings of *Salomon* and *Rehoboam*.

1 Chron. 29. 29 Now the acts of *David* the King, first and last behold they are written in the booke of *Samuel* the Seer, and in the booke of *Nathan* the Prophet; and in the booke of *Gad* the Seer, with all his reigne and his might and the times that went over him, and over *Israel* and all the Kingdomes of the Countries. But these words cannot be understood of the bookes of *Samuel*; for wee read not in these bookes, what *David* did abroad in these Countries: therefore some other bookes must be understood here, written by *Gad* and *Nathan*, which are not extant.

Not onely the things, which *David* did in *Israel*, are set downe in the booke; of *Samuels* but also the things

R

which

Salomons *Proverbes* and *Songes*, which were not profitable to the Church perished.

וְכָל עֲשֵׂתוֹ הָיְתָה בְּכֹתֵב
וְכָל עֲשֵׂתוֹ הָיְתָה בְּכֹתֵב
numeri quae vel quod.

Object.

Ans.

Hieron. in Esa. 13.

תַּרְצִיחַ

Ob.

which he did abroad in other Countries, as against Zoba King of *Hadadezzar*, against the *Moabites*, and against *Tobh* King of *Hemath*. And where it is sayd over all the kingdoms of the countries, it is the manner of the Scripture (as *Hierome* marketh) by the whole Countries, to understand the next adjacent countries whereof it speaketh; and therefore in the originall it is, *Haaratsoth*, Of that earth.

2 *Chro.* 33 19. The prayer of *Manasseh* and how God was intreated of him, and all his sinne, and his trespassse and the places wherein he built high places, and set up groves and graven images before he was humbled: behold they are written among the saying of the Seers, or *Hofai*. But in the whole booke of the *Kings* there is no mention made of his affliction, or of the cause which mooved him to repent or of his prayers which he made to God in time of his affliction: then this booke of the prophet is not now extant. So the acts of *Basah*, *Zimri*, and *Omri* are they not written in the Bookes of the *Chronicles* of *Israel*, 1 *Kings* 16. 5. & 27. But nothing concerning their actes are found in the bookes of the *Kings*, or in the *Chronicles*: therefore those bookes are perished, when the Scriptures remit us to those bookes, it giveth us to understand that these bookes are worthy to be trusted, as written by the Seers of God: neyther doth the Scripture cite them, as it doth some short sentences out of the *Heathen Poets*. The Apostle saith of those Poets, that they sayd the truth, *Tit.* 1. 13. But the Spirit of God remitteth us to these bookes, that we may be fully instructed by them in the whole truth of the Acts of those *Kings*.

Answ.

First we must know that there were many Prophets who prophesied, whose prophesies were never written; as the prophesies of the children of the Prophets, and the prophesies of those, who prophesied from the dayes

Some prophesies of the Prophets were not written.

dayes of *Eli*, to *David*, as some of *Asaph* *Heman* and *Ieduthun*. Secondly, all the things which were written by the *Seers*, were not written by them as *Seers*: *Salomon* wrote many things, which he wrote not as a Prophet, and so did *David*. Thirdly, many things which they wrote then as *Seers*, and were profitable to the Church for that time, were not profitable for the Church now: and the Spirit of God remitted them then to the civill records and to some prophecies which were then extant, but are perished now; because now they were not necessary for the Church: but all these things which the Lord endited to them by his Spirit and which he thought to be necessary for his Church, to be the Canon and rule of our faith, all those the Lords watchfull eye hath kept and preserved, that none of them are perished.

Some things written by the Prophets profitable for the Church then, but not profitable now.

The Conclusion of this is: The bookes of Emperours and Kings are lost; yet the Lord hath kept the register of the little Kings of *Iuda* and *Israel*, both in whole and in parts, although they were but Shepherds, and banished men. And the Church would rather spend her best blood, then shee would part with that pretious Iewell or any part of it: therefore they called those who delivered the booke of God to the persecuting Tyrants, *Traditores*.

Conclusion.

EXERCITAT. XIII.

That the points were not originally with the Letters from the beginning.

Neh. 8. 8. So they read in the Booke, the Law of God distinctly, and gave the sense, and caused them to understand the reading of the Law.

WE have showne that the Scriptures are not corrupt, and that no essentiall or integrall part is wanting in the holy Scriptures: Now it resteth to show that the Points, the accidentall ornaments were not from the beginning.

The Jewes who are faithfull keepers, but bad interpreters of the Scriptures, interpret these words, *Neh. 8. 8.* after this manner, *vajkren bassopher betorath*, They read in the booke of the Law, this they expound, to be the litterall sense, which *Ezra* gave. *Acphorash*, distinctly that is, adding the Points and distinctions. *Veshom Shceel*, Apponentes intellectum, and gave the sense, that is, he added the *Targum* or paraphrase to it. *Vajabhinu bammikra* and caused them to understand the reading of the Law, that is, he added the *Kabbala*. But this is a false Glosse, *Ezra* read the Law to them, & gave them not onely the grammaticall sense, but also the spirituall and true meaning of the words; he neither added points nor *Targum*, or *Kabbala* to it. The points were not then from the beginning as may be seene by these reasons following.

The first reason is taken from the Samaritan Character. The Jewes acknowledge that the letters of the law which they have now, are not the ancient Characters in which *Moses* wrote the Law. But to these ancient Characters

ויקראו

בספר בתורה

מפרש

ושם שכל

ויבינו במקרא

Reason. 5.

Characters there is no vowell subjoynd as we may see in the forme of the Shekell set downe by *Arias Montanus*, *Beza*, and *Villalpand* upon *Ezekiel*.

The second reason is taken from the first exemplar of the Iewes, which they kept in their Synagogues; and they have most exactly written and rouled up this booke, which is the cheefe booke in their estimation, and whereof they account more then of any other Hebrew Bible; yet there is neyther Poynt nor Accent in this booke, but onely Consonants. This may be seene also in their ancient billes of divorce wherein are neyther Points nor Accents: Therefore the Points were not from the beginning.

The third reason is taken from the names of the Points, and Accents, which are Chaldee names, therefore they were imposed after the captivity.

But they who maintaine that the Poynts were from the beginning, say, that this reason holdeth not; for the names of the Moneths are Chaldee names, imposed after the captivity; and yet the Moneths were from the beginning: So the Points may be from the beginning, although the Chaldee names were given to them after the captivitie.

As the Moneths were from the beginning, and had Chaldee names given unto them, after the captivity: so the value of the Points were from the beginning; but the figures and the names of the Points, were set downe a long time afterwards.

The fourth reason is taken from the translation of the *Seventy*: for when the *Seventy* read the Hebrew Text wanting the Points, they differed very farre from the Hebrew in many things. The difference, of their reading arose from this; because the Hebrew Text wanted the Poynts. Example, *Gen. 47. 3 P.* and *Israel bowed himselfe gnathrosh hamitta*, upon his beds head. But the

Reason 2.

πρῶτον.

Reason 3.

Object.

Ans.

Reason 4.

מִטָּה basculus.

מִטָּה l. flos.

מְנוּלָה *Volumnen.*

גִּלְגֻּלָה *caput, cranium.*

Reason 5.

כְּתִיב וְלֹא קָרִי

Reason 6.

Reason 7.

זָכָר *masculus*

זָכָר *memoria*

Apostle followeth the translation of the *Seventy* translating it, *He bowed upon the top of his rod*, Heb. 11.21. So *Psal.* 40.7. for *Megilla* the *Seventy* read *gilgoletb*, in *capite libri*, for in *volumine libri*: because they wanted the Points, and the Apostle followed this reading.

The first reason is taken from, *Ketibb volo keri*, when the words are written one way, and read another. This diversity of reading and writing arose because the letters wanted the Points from the beginning: this made them to read one way and write another way.

The Chaldee, Arabian, and Assyrian language, which are but daughters proceeding from the Hebrew tongue, have no Points: therefore it is not probable that the Hebrew Text had Points from the beginning.

The seventh reason is taken out of the *Talmud*. They write, that *Ioab* killed his master, because he taught him to read *Zacar Masculus*, for *Zecer Memoria*, and so made him to spare the females of the *Amalekites*, whereas hee should have blotted out their memorie and killed them all. Now if the points had beene from the beginning, then *Ioabs* master could not have taught him, to have read *Zacar* for *Zecer*.

The Points were not from the beginning then, but found out afterwards by the *Masorath*.

There were three sorts of teachers, amongst the Iewes. The first was *מגלילתא*, who gathered the traditions of the Fathers together; such were the Pharisees. The second were the *Sopherim* afterwards called the *Masoreth*: these observed the letters and words in the reading. The third sort were the *Midroseth*, the *Cabbalists*, who expounded the Scriptures allegorically. The Scribes were from *Moyse*s time, who taught the people to read the Law, because the Law wanted the points:

מגלילתא

סִפְרִים *vel*

מְסֻרִים

מִדְרָשִׁית

Points: and Christ calleth these *The learned Scribes*, and saith to one of them; *How readeſt thou?* Luk. 10. 26. But afterwards *Shammai* and *Hillel* were the first of the Scribes and Pharisees, who were the originall of these sects. *Shammai* was the first of these Scribes who drew out the Cabbalisticall readings, and *Hillel* was the first who gathered their traditions together.

Shammai and *Hillel* the first of the Sects of the Scribes and Pharisees.

Because the Text wanted the Vowels before the *Margorets* time, hence arose these diverse readings marginall and Textuall; here wee must take heed of two errores. The first is of those who hold, that both the Textuall and Marginall reading were from the beginning, and both authenticke and originall from *Moses*. The second error which we must shunne, is this, that the marginall reading implyeth some corruption, where as it serveth for illustration of the Text.

Two errors to be shunned concerning the Marginall and Text reading.

There is but small difference betwixt the Marginall and the line reading. There are three sorts of reading. The first is ἀντίλεξις, when there is no difference at all in the words. The second is ἐπερόλεξις when there is some small difference in the reading. And the third is ἀντίλεξις, when there is a contrarie reading. Now for ἐπερόλεξις, we may see it in the originall Text it selfe, as 2 Sam. 22. and Psal. 18. the same argument is handled almost word by word in both these places, there is some diversitie of words onely: for 2 Sam. 22. 43. It is *Adikem*, I did stampe them as the myre of the streetes, but Psal. 18. 42. it is *Arikem*, I did cast them out as the myre in the streetes. Here is but small difference, *Daleth* is onely changed into *Resh*, the sense is all one. So 2 Sam. 22. 11. and Psal. 18. 11. So 2 Sam. 22. 27. and Psal. 18. 26. So 2 Sam. 22. 8. and Psal. 18. 9. here is ἐπερόλεξις, but not ἀντίλεξις. So the Marginall reading, and the Text reading makes not a contrary reading, but a diverse reading:

ἀντίλεξις.

ἐπερόλεξις.

ἀντίλεξις.

רִיק אַרִיקִים

Evacuare.

רִיקִין אַרִיקִים

Comminuere.

רַ mutatur in ר

The Marginall and the Text reading make not a contrary but a diverse reading.

לו illi.

לא non.

עשה fecit.

עשה decem.

Translaters sometim e
joyne both the margi-
nall and text reading
together.

לו לא non sibi.

לעיר לעי

רצה voluit est ketibh

נצר custodivit est heri

לאת המה לו

The Masoreth put the
vowels somerimes in
the text, and the conso-
nants in the margent.

הנה ימים

נא

נא

ding: therefore ye shall see that the Translaters follow sometimes the Marginall reading in their first translation, as *Iunius* 2 *King* 8. 10. in his first translation, he saith *abi, dic ei*, but in this second translation he saith, *abi, dic non*, So *Ezr.* 4. 2. In his first edition, *sacrificabimus eidem* which is the marginall reading, but in his second translation, *non sacrificabimus alteri* which is in the Text. Example, 3. 1 *King* 22. 49. *Iehosaphat prepared stipes, Gnaſba fecit*; but in his second translation *Iehosaphat made decem naves* which is in the Text. So *Prov.* 31. 4. *Eccles.* 3. 4. *Ier.* 2. 20. and 5. 8. He followeth *Ketibh* in his last Edition, that is, as it is written and not read in all these places. And sometimes ye shall see them joyne both the Marginall and Text reading together. *Psal.* 22. 17. *They Lyon like digged*. So the Chaldee Paraphraſt and the *Seventie* readeth it. So *Iunius* (*Exod.* 21. 8. *If she please not her Master who hath not betrothed her unto himselfe, non sibi*) joyneth *lo, lo,* both together, both the Text and Marginall reading. So *Iosb.* 8. 12. The line reading hath *gnir, vrbs*, and the Marginall reading hath *Hai*, and hee joyneth them both together *vrbs Hai*. So *Prov.* 23. 26. *Let thine eyes observe my wayes. Ratza, and Natzar*, he joyneth them both together, *studiose custodivit*. So *Eze.* 22. 16. They joyne them both together. So 1 *King.* 22. 18. the *Tigurin* joyneth them both together, and the English joyne them both together, *Prov.* 19. 7. *They are waiting to him*.

In these diverse readings set downe by the *Masoreth*, somerimes the Points are put in the Text and the Consonants in the Margent, as *Ier.* 31. 39. *Behold the day saith the Lord*. Here is a blanke in the Text, the vowels are onely set downe and the word *Baim*, is understood by the Points of it, which are in the Text, and so it is *Baim*, although it be not expressely written in the Text.

The

The reason why they set the consonants in the Margent and the vowels in the Text, was to signifie, that they enclined rather, to follow the Marginall reading than the Text, and yet not to exclude the Text reading: therefore they set the vowels in the Text.

Again, when the *Masoreth* thinke that some words abound, they set downe the Consonants of the word in the Text, but they point not the word, which they would have to be omitted. Example, *Ier. 51. 3. Against him that bended, let the Archer bend his bow. El yddroch ijddroch hadderech.* And thus the *Masoreth* keep us that we goe not amisse, and their observations are a hedge to the Law: therefore the Iewes say, *Sejag labhochma shebea*, Silence is the hedge of wisdom, for when a man holdeth his peace he is then thought to be wise. So they say *Megnashereth sejag legnosher*, Tythes are the hedge of our riches, and therefore pay thy Tythes and bee rich. So *Nedarim sejag liphrishoth*, vowes are the hedge of the first fruites. Lastly, they say, *Masoreth sejag latorah*, that the *Masoreth* is the hedge to the Law. By great paines and wonderfull care those *Masoreth*, numbred the letters and words of the Scripture, that none of them might perish: and as in a well constituted family, the master of the family taketh a note of all the things in his house from the greatest to the least; So did these *Masoreth* of the whole Law: therefore the Hebrewes say, *Gnim shimureth hatorah*, that is, the studie of the *Masoreth* was *Cum conservatione legis*, for the preserving of the Law from corruption.

These diverse readings make not up diverse senses but helpe us better to come by the right sense of the Scripture. When it is objected to us by the Church of *Rome* that we have not the true meaning of the Scriptures, because of our diverse translations: Our Divines

S

answer,

The Masoreth put not points to a word which they thinke doth read sound.

אֶל יִרְדָּךְ יִרְדָּךְ
הִרְדָּךְ

סִיג לַחֲכָמָה
שְׁתִּיקָה

מַעֲשֵׂרוֹת סִיג
לְעֵשֶׂר

נִרְדִּים סִיג
לְפָרִישׁוֹת

סִיג לַתּוֹרָה
מִסְכָּרָה

עַמ
שְׁמֹרוֹת הַתּוֹרָה

Diverse reading, make not up diverse sense in the Scripture,

answer, that these diverse translations make not diverse senses in the Scriptures; for the sense is still one and the same: but these diverse translations helpe us onely, to come to the true meaning of the Scriptures, and so we must use these marginall and line readings, as we use these interpretations. When we see a blanke left in the the Text, and supplied in the Margent; this addeth nothing to the Text, as a word added sometime by a translatour, addeth nothing to the Text: So when the *Masoreth* put another word in the Margent, which is not in the Text; that word is set downe onely for explanation, and it addeth nothing to the Text. We take up the meaning of the Text, by the antecedent, and consequent. Example, *Prov. 4. 3. Tender and young was I, Liphni, before my Mother*; but in the Margent it is, *Tender and young was I, Libhni, amongst the Sonnes of my Mother*: for *Salomon* had moe brethren *1 Chron. 3. 6.* But these readings may stand, he was tender and young before his Mother, and best beloved of all his Mothers Sonnes.

The Conclusion of this is. A certaine Iew gave God thanks for foure things. First, that hee was a Iew and not a Samaritane. Secondly, that he was bred at *Ierusalem* and not at *Pambidisha*. Thirdly, that he said *Shibbeth* and not *Sibboleth*. Fourthly, that hee needed not the helps of *Tiberias*, meaning the Points and Accents. But we who are not naturall Iewes should bee thankfull to God; because wee have these helps to further us in the reading.

EXER.

A word set downe
for explanation addeth
nothing to the text.

The meaning of the
text is knowne by the
antecedent and consequent.

לפני
לפני
לפני

Conclusion.

ex Tilmidani. cap. 7

EXERCITAT. XV.

Of the meanes which God useth to make the Scripture plaine unto us.

1 Cor. 14. 11. If I know not the meaning of the voyce, I shall be to him that speaketh a Barbarian, &c.

THere are three speciall meanes by which God maketh the Scriptures plaine unto us. The first is translation of the Scripture. The second is paraphrasing of the Scripture, and the third is the interpretation of the Scripture.

In the Translation of the Scripture consider, first, what is a Translation. Secondly, the necessitie of translation. Thirdly, what things a Translator should observe, and what things he should shunne. Fourthly, who they were who translated the Scriptures. Fifthly, the authority of the translation of the *Seventy*. Sixthly, the authority of the vulgar Latine translation.

First, what is a translation. We translate when we change out of one language into another, and it is called *ἐμμενέω* or *μεταβολή*. If the Translator consider the words a part, then it is called *χόλιον* or *γλωσσῆμα*: there is great force in the words, and therefore the Translator must observe them; *Plato* was wont to call *Socrates*, *μειευτικήν*, seu *obstetricem*; because when he sought out the words, then he brought forth the truth.

Secondly, let us consider the necessity of Translation without a Translation wee can not understand a strange language, but it is barbarous to us.

Reasons proving the necessitie of translation.

First, when the old testament hath words altogether

S 2

unknowne

Three speciall meanes for making the Scriptures plaine.

What things are necessary for translation.

What is translation.

The necessitie of translation proved by sundry reasons.

Reason 1.

Words in the old Testament, unknowne to the Iewes, are interpreted.

וַאִי אֲמַלְטָא

unknowne to the Iewes, it useth to interpret them. Example, *Purim* was a Persicke word unknowne to the Iewes; therefore the Holy Ghost interpreteth it, calling it a *Lot*. So the Evangelists writing, in Greeke, and having sundrie Hebrew and Chaldee words, they expound them in Greeke as *Siloe*, that is, *sent*, *Ioh. 9. 7. Abba* interpreted by *Pater*, *Rom. 8.* So *Tabitha kumi*, by interpretation, *Daughter arise*, *Mark. 5. 21.* So *Thomas* called *Didymus*. See *Mark. 7. 34.* and *Act. 1. 27.* and *Revela. 1. 7. amen* by *naj*, So *Abaddon* be ἀπολλύων, *Reve. 9. 11.* So *Rabboni* by *Master*, *Ioh. 20. 16.* why doth the holy Ghost interpret these names? but to teach us that he would have the Scriptures translated into knowne tongues, that the people might understand them.

Quest.

Why doth the holy Ghost interpret *Elymas* by *Magus*, *Act. 13. 8.* But *Elymas* the sorcerer (for so his name is by interpretation) withstood them, Seeing all translations should be in a more knowne tongue, but *Magus*, is as obscure as *Elymas*?

Ans.

Magus was first a Persicke word, but afterwards it was well enough knowne to the Iewes, *Elymas* was but a part of *Persia*, so called from *Elam* the sonne of *Sem*: therefore the *Persians* are called *Elamites*, *Act. 2.* and *Luke* interpreteth *Elymas* by *Magus*, as by that which was well enough knowne to the Iewes, and to us now; for we take *Magus* commonly for a Magitian: the *Arabick* translateth *Magus*, by *Hharitom*, from *Hharat*, *figere* or *formare*; because the Magitians draw figures and circles when they conjure.

The *Persians* are called *Elamites*.

הַמָּגִשׁ magus a
הַמָּשׁ formare vel
figere.

Quest.

Why is the prayer of Christ upon the Crosse set downe in Hebrew by the Evangelists? *Eli, Eli, lama sabachthani*, *Matth. 27. 46.*

Ans.

The Evangelist doth this, that we may perceive the bitter mocke that the Iewes used against Christ, saying, *He calleth upon Elias*, for in no other language the mocke will so appeare.

Se-

Why the prayer of Christ upon the crosse is set downe in Hebrew.

Secondly, it was a curse pronounced against the people of God, when the Lord should send strangers against them who should speake unto them in an unknowne tongue, *Esa. 28. 11.* So it is a curse to the Church, as the Apostle applyeth it, to speake to the people the misteries of their salvation in an unknowne tongue, *1 Cor. 14. 21.*

The Lord at the Pentecost gave the gift of tongues to the Apostles, that they might speake to the people in a knowne language, *Every man heard them speake in his owne language, Act. 2. 6.* And to some hee gave the tongues, but not the interpretation of them; but lest the people should not understand these languages, he gave to others the gift of interpretation, *1 Cor. 12. 10.* but the Church of *Rome* studieth of purpose to keepe the Scriptures in an unknowne tongue, and thinketh, that thereby the mindes of the people are more affected and stirred up to devotion.

The third thing to be considered in a translation is what a Translator should observe and what hee should eschew in his translation. A Translator must observe *Ex quo vertit & in quod vertit*, or *Terminus a quo & terminus ad quem*, and he must consider first the sense, and then the words; he must looke first to the sense and see that he carry it with him, and next to the words; and even as Merchants when they sell their wares they looke for the worth of their wares in Money: So should a Translator in his translation see that hee have the worth, or meaning of the sense in his Translation, hee must consider first the aptnesse of the phrase into which he is to translate it, and hee is not *κατὰ ὁδὸν* servilly to follow it. Example, the Hebrew saith, *I will multiply thy seede as the sand upon the lippe of the Sea, Gen. 22. 17.* But our language saith *upon the Sea shoare*. So the Hebrew saith we must not *eat with common hands*,

Unknowne tongues were a curse pronounced against the people of the Iewes.

Reason 3.

God gave the gift of tongues to some, and to others he gave the interpretation of them.

A Translator must take heed, *ex quo, & in quod vertit.*

Simile.

He must have the worth of the words in his translation.

A Translator should consider the aptnesse of the phrase.

but we say, *with unwaſhen hands*: now in this metaphor changing one phraſe into another, the Tranſlator muſt take good heed.

A Tranſlator may adde a word where the ſenſe beareth it.

Secondly, where the ſenſe beareth it a Tranſlator may adde a word without any hurt to the Text. The originall Text it ſelfe, affecteth ſometime more brevity and in other places ſupplyeth this brevity. As, 2 *Sam.* 6. 6. *Vzxiaput fourth to the Arke*, it is expounded more at large, 1 *Chron.* 13. 9. *He put forth his hand to the Arke*, So 2 *Chron.* 10. 9. is expounded by 2 *Chron.* 13. 9. At more length. The holy Ghoſt addeth a word for illuſtation where the ſenſe beareth it, *Deut.* 27. 26. *Cursed be hee that confirmeth not all the words of this Law to doe them;* But the Apoſtle *Galat.* 3. 10. *Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them.* So a Tranſlator may adde a word for illuſtation when the ſenſe beareth it, *Gen.* 3. *Haſt thou eaten of the tree of which I forbad thee to cate?* the *Seventy* adde, *Haſt thou eaten of the tree which I (onely) forbad thee to cate?*

Queſt.

When Chriſt *Mark.* 5. 4. interpreteth *tabitha kumi ariſe daughter*, how addeth hee here, *σοι λεγω tibi dico?*

Anſw.

He doth not this as an interpreter, but to ſhow the power and authority of him who ſpeaketh; and therefore *σοι λεγω*, ſhould be in a parenthesis.

A Tranſlator muſt not adde of his owne to the text.

A Tranſlator muſt adde nothing of his owne in his tranſlation, *Exod.* 16. 15. The vulgar tranſlation addeth ſomething which is not in the originall: *when the children of Iſrael ſaw it, they ſayd one to another, what is this?* Theſe words (*what is this*) are not the words of the holy Ghoſt: for *Man* ſignifieth, *prepared or ready*, and therefore it ſhould be interpreted, *this is ready or prepared meate*. So *Exod.* 12. 11. they tranſlate *Phaſe*, *id eſt tranſitus*, it ſhould not be tranſlated, *id eſt tranſitus*, but *tranſitus, it is the Lords Paſſeover*.

¶ interrogat apud

Chaldaeos, ſed non apud Hebraeos.

A

A Translator must not affect *καινοφανία*, that is, newnesse of words: those doe contrary to that of *Salomon*, *Prov. 22. 28. Remove not the ancient marks which thy fathers have set.* This was the fault of *Castalio* who translated *Sequester*, for *Mediator*, *Genius*, for *Angelus*, *Insundere*, for *Baptizare*, *Histrion*, for *Hypocrita*, *Respublica*, for *Ecclesia*, and such. We are not so bound to words, but when the matter requireth, a new word may be used. *Nicophorus* telleth of *Spiridion*, when hee heard the word *γυδαββας*, read for *οκλιμας*, he rose and went out of the Church in a chafe: so another could not abide *Cacurbita*, for *Hedera*, *Ionas* 4. 6. *Esa. 45. 9. Woe be to him that striveth with his Maker: let the potsherd strive with the potshards of the earth.* Hierome hath it, *testa de Samijs*, he translated it *terra Samia*, there is not such a word in the originall, neyther were these *vasa Samia*, in use, in the dayes of the Prophet; yet because these vessels were in use in his time, hee useth it in his translation: neyther can he be thought to be *δυναστοθηρας* a hunter of new words for this. So *Nahum* 3. 8. *Art thou better than No.* But Hierome translateth it, *art thou better than Alexandria*: because in his time *No* was called *Alexandria*: being built anew by *Alexander*.

καινοφανία is an affecting of new words.

When the matter requireth, a new word may be used in a translation.

δυναστοθηρας, is hee who hunteth for strange words that is not in use.

μεγαλαμυθος. *λικυθος*, pigmenta oratoria, the flowing speeches of Orators.
Simile.

τα μεταβαλτικα.

A Translatour must not use a great circuite of words, or the flourishing speeches of Rhetoricke in his translation; for as men pouring wine out of one Vessel into another, take heede that the vent bee not too great; for then the wine would corrupt: So the Translator if he take too much liberty to himselfe he may corrupt the sense.

Words that are transeunt, passing and received in all languages should not be translated: as *Sabbath*, *Amen*, *Halleluia*, *Hosanna*. So *Iam. 5. 4. and the cryes of them which have reaped, are entred into the eares of the Lord of Sabbath.* For as some sort of coine passeth in all countries

Simile.

so doe some words. Secondly, some words which come not originally from the Hebrew but from the Greeke, yet they should be kept still untranslated, as *Phylacterie*, *Tetrach* and such.

There are many Latine words which are made Greeke in the New Testament, and these are to bee translated. For as *Daniel* borrowed some words from the *Ionians* who dwelt in *Asia minor* and made Chaldee words of them, as *sabucha* from *sambucha* an instrument which they played upon. *Angaria* a Persicke word made Greeke, *Matth.* 5. 41. So *Gazophylacium*, all these should be translated: So the Latine words which are made Greeke should bee translated, as *κένσος* *Census*, *Matth.* 17. 25. *κεντήριον* *Centuria*, *quadrans* *κόδραντες*, *Matth.* 5. 26. So *Colonia* *κολώνια*, *Act.* 16. 12. So *custodia* *κυστοδία*, *Matth.* 26. So *Legis*, *lintheum*, *Macellum*, *membrana*, *modius*, *prætorium*, *προτοκήριον*, *Matth.* 27. *sudarium*, *Luk.* 19. 20. *Spiculator*, *Matth.* 6. 27. *Seminctum*, *Act.* 19. 12. and *Sicarius*, *Act.* 21. 38. All these should bee translated.

Words appropriate should not be translated to any other use, but unto the use, to which they are appropriated. Example, *Rachab* received into her house *ἄγγελος*. A Translator cannot translate it *Angels* (because that word is appropriated to the blessed Angels) but *Messengers*. Example 2. *Phil.* 2. 25. *Ἐπαφρόδιτος*, *ἀπόστολος* *ὁ ὡς*, a Translator cannot translate it *your Apostles* (for that word is appropriated to the the Apostles) but *your Messenger*. So *Act.* 19. 23. *ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη*, a Translator cannot translate it, *The Church was confused*, because this word *Church* is appropriated to the meeting of the Saints of God for his worship; but onely, *The assembly was confused*.

So words not appropriat should not bee appropriat as the Church of Rome doe appropriat this word *Sy-*

nagogus

Many Latine words made Greeke in the new Testament.

Latin words which are made Greeke, should be translated.

τὰ ἱδία

Words not appropriate should not be appropriated.

nagoga to the Old Testament, and *Ecclesia* to the New Testament; but *Synagoga* is sayd of the Church of the New Testament, and *Synagoga* & *Ecclesia* are promiscuously taken. So this word *κληρη* should not be translated *Gods Cleargie*, but *Gods inheritance*, 1 Pet. 5. 3. This word which is common to all Gods people, should not be appropriated to a few.

Words that are degenerate, we cannot use them in a translation. Example, 1 Cor. 14. 16. *He that occupieth the roome* *ἡ ἰδιότης*, it cannot be translated *Idios* here (unless we would begge them for fooles,) but *Unlearned*. So the word *μαγ* is a degenerate word in our language, and taken in an evill sense, we cannot translate it, *the Magitians came from the East*, but *the Wise men came from the East*, Matth. 2. 1. So *πρεσβύτερος* should not be translated *Priest*, for the word *Priest* now is taken for a sacrificing Preist: and God himselfe would not be called *Baal*, but *ishti* because *Baal* was a word degenerate and given to Idols, Hof. 2. So *παράσιτος* at the first was he that had the charge of the corne which the Latines called *Epulo*, but now both are degenerate. So should not a degenerate word be used in a translation.

Words that are proper should not be translated as appellatives or contra, 2 Sam. 23. 8. *The Tachmonite that sat in the seate cheefe amongst the Captaines, this same was Hadino the Eznite*, but 1 Chro. 11. 11. *Ashtabeam an Hachmonite, the cheefe of the Captaines he lift up his Speare against three hundred*. It was a proper name of a man, as we may see, 1 Chro. 27. 2. And therefore should not be translated, *he sate in judgement*. So *Adino* and *Eznite* are not proper names, but are to be translated thus, *His delight was to lift up his speare against three hundred*. So Iosh. 14. 15. The Vulgar translation hath it thus, *This is Adam who was buried amongst foure*. *Adam* here is an

T

appellative

Words degenerate, should not be used in a translation.

Vide Rainoldum contra Hart.

Words that are proper, are not to be translated as appellatives.

עֲרִינוֹ הַעֲצִי

gratum erat huic hastas
10.

הָאָדָם

appellative name and not proper; therefore the article *He*, is put before it. Secondly, he addeth *Situs est*, which is not in the originall. Thirdly, he translateth *Arba*, *Four*, which is a proper name here, and hence came that fable, that foure men and their wives are buried there, *Adam* and *Eve*, *Abraham* and *Sara*, *Isaac* and *Rebekah*, and *Jacob* and *Lea*. So *Act. 19. 9. Schola Tyranni*, cannot be translated, *in the School of a Tyrant*, but *In the Schoole of Tyrannus*, because it is not an appellative but a proper name.

טַד מִסָּא.

Words that are *Media significationis*, a Translator must take heed how he translateth thē. Example 1 *Esa. 3. 2. I will take away your Kosem from you*. The Translator cannot translate it here, *your Soothsayer* but *your Prudent*. So *Ioshu. 13. 22. Balaam also the sonne of Beor the Kosem, did the children of Israel slay*. It cannot be translated, *Balaam the Prudent*, but *Balaam the Soothsayer*.

קֶסֶם

עֶרֶם

Another example *gnarum* is called subtilie or craftie and also prudent or wise, *Gen. 3. 1. the Serpent was gnarum*, it cannot be translated, *More wise than any beast of the field*; but *More craftie* and *Prov. 1. 4. It cannot be sayd to give Subtiltie, but Wisedome to the simple*. So *Matth. 10. 16. It cannot be sayd, be yee Craftie as Serpents, but wise as Serpents*.

Vide Simon de Muis, in
Psal. 9.

הַ לֹּעֵלֶה.

לְשֵׁאֹלָה

לְשֵׁאֹלָה

quomodo differunt.

פְּתִי

A third example, *Sheol* signifieth both the grave and hell; when it is set downe without *He locale*, then it ever signifieth the grave, but when *He locale*, is put to it, and the godly, are sayd to goe *Lesheolab*, then it signifieth the lowest grave, as *Psal. 86. 13*. But when *Sheol* hath *He locale* joyned to it, and the wicked are sayd to go *Lesheolab*, then it signifieth the Hell, and it should be translated, *They went down to hell*, *Num. 16. 30*.

A fourth example, *Pethi* is taken in an evill sence for *Foolshaeffe*, as *Prov. 1. 22*. and in a good sence for *Simplie*, as *Psal. 116. 6*.

Words

Words ἀπαξ λεγόμενα, μονόδινα (and as the Iewes say *Que nullum habent fratrem*) they should be warily taken heede unto, how they be translated, because there is not another word to cleare them by. Example, *Nam. 24. 3. Hag gebher sBethum hagnajm. Vir apertis oculis.* It is not taken in this sence in all the Scriptures but onely here: in other places of the Scripture it is taken in a contrary signification for *Shutting of the eyes.*

Another example, *Mat. 13. 25. The enemy came and sowed,* ζιζάνια, it should not be translated *Tares* or *Fitches*, but *Evill seede*, ζιζάνιον is that which we call blasted Corne, or the deafe eares, which grow up with the good Corne & cannot bee discerned from the good Corne untill the Harvest; and then it proveth naught: for Fitches and Tares may be presently discerned, and pulled up; the one signifieth the Hypocrites and the other Hereticks. And where it is sayd, *His enemy came and sowed Tares*, The parable must be understood thus, that the enemy corrupted that seede which seemed to be good seede: In a parable wee must not stretch every word, but onely look to the maine scope; for then we may gather that the wicked in Hell have tongues now, and the glorified have bodies now in the Heavens.

A third example. *Mark. 14. 3. She brought a boxe* νάψα πιστήν *Of liquid nard*, it should be translated *Of up-right and perfect nard*: for according to the phrase of the *Seventy*, that is πῖς which excelleth in the owne kind of it, and so they call the Temple of *Salomon* ἱεὺς πῖς: *An excellent Temple.* The *Syriack* hath it *Pis* from the Greeke word πῖς.

The fourth thing that is to be considered here, are they who translated the Scriptures. *Iunius* saith that there are twelve translations of the Bible into the Greeke, the first translation of the *Ptolemies* was *Lagiana* which *Ptolemæus Lagi* caused to be translated. The

ἀπαξ λεγόμενα
vel μονόδινα.

הגבר שתם
העין

The Masoreth put this
marke י"ו ubi no-
tant vocem aliquam
semel reperiri, & quæ
his occurrunt, they call
them תמים that is,
gemellj.

ζιζάνιον quid.

Vide Suidam in ζιζάνια
& Sculteti Exercitationes.

νάψος πιστήν quid.

פִּיס

Lib. 1. controvers. cap.
5. contra Bellari.

There weretwelve
translations of the Bible
into Greeke.

next translation, was the translation of the *Seventy*, which was translated in the dayes of *Ptolemæus Philadelphus*, the third was *Herodiana* in the time of *Ptolemæ* the last, the fourth that of *Aquila*, the fifth of *Simmachus*, the sixth of *Theodosius*, the seventh *Hierichuntina* found in *Iericho*, the eight *Nicapolitana* found at *Nicopolis*, the ninth *Origenaria*, translated by *Origen*, the tenth *Luciana* translated by the martyr *Lucian*, the eleventh *Hesychiana*, translated by *Hesychius*, the twelfth *Exhieromineana* translated out of *Ieromes* translation into Greeke.

There is such a profunditie in the Scriptures, that it is unpossible for any Interpreter to shew the depth of them, but as it saith with the oyle of the widow, *2 King. 4.* So long as the children brought vessels, so long there was oyle to fill them: So there is such plenty in the Scriptures, when they have filled the wits and understanding of the best; yet there is sufficient for these who goe about to translate anew againe, to be drawne out of them.

And it is no marvell why they differ so in their translations, for one roote hath so many significations sometimes, that all the Translators cannot agree in one. Let us take but this one example, *Iob. 4. 18.* *Pagninus* translateth it, *In angelis suis ponit lumen. 2. In angelis suis indidit vesaniam, Tigurin. 3. In Angelis suis ponit lucem exactissimam, Vatablus. 4. In angelis suis posuit gloriatiorem, Regia. 5. In angelis suis reperit vanitatem, Symmachus. 6. Adversus angelos suos pravum quid advertit, Septuaginta.* The diversity of these translations ariseth from the word *Halel*, which signifieth *Landare, gloriari, fulgere splendere, insanire.*

The first translation which was in any account was that which was in the dayes of *Ptolemæus Philadelphus.*

The second that of *Aquila* who translated the Old

Testa-

The cause of the difference in translations.

הלל
 { laudare.
 gloriari.
 fulgere.
 splendere.
 insanire, &c.

Translations which were in estimation

Testament into Greeke, an hundred and twenty yeares after Christ. The third was that of *Symmachus* who lived in the time of the Emperor *Severus*, fifty and six yeares after the translation of *Aquila*. The fourth translation was that of *Theodosion* who lived under the Emperor *Commodus* (as *Symmachus* lived under *Severus*) and hee and *Symmachus* lived at one time. These foure were joyned together by *Origen*, and he called them *Tetrapla*. And then he added the Hebrew Text and his owne translation, and then he called them *Hexapla*. And lastly he added that translation which was found in *Iericho*, and at *Nicapolis*, and then he called them *Octupla* or *ὀκτώβιβλος*, because every Page contained eight Columnes, as may be seene in this Table following.

How *Origen* made up his *Tetrapla*, *Hexapla*, &c. *Octupla*.

Col. 1.	Col. 2.	Col. 3.	Col. 4.	Col. 5.	Col. 6.	Col. 7.	Col. 8.
heb. heb. lit.	heb. gra. lit.	Septua.	Aquila.	Theodosiō.	Symma.	Hieric.	Nicapol.
בראשית	βερσεσιθ.	ἐν ἀρχῇ.	ἐν κεφαλῇ.	Ἐν ἀρχῇ.	ἐν ἀρχῇ.	desiderat	desiderat.

This was *Origens* last Edition, but as he set them downe first, he set his *Tetrapla* in the first place, and next his *Hexapla*, and last his *Octupla*, as *Scaliger* hath set them downe.

Pag. 1.	<i>Aquila.</i>	Tetrapla	
Pag. 2.	<i>Symmachus.</i>		
Pag. 3.	<i>LXX Seniores.</i>		
Pag. 4.	<i>Theodosion.</i>		
Pag. 5.	<i>Editio Hierichuntia.</i>	Hexapla	
Pag. 6.	<i>Editio Nicap.</i>		
Pag. 7.	<i>Textus hebra. Hebra. lit.</i>	Octupla	
Pag. 8.	<i>Textus hebra. Grac. lit.</i>		

The diligence of *Origen* in his edition.

βελίσκος L

ἀστρίσκος *

λημνίσκος ÷

ὑπολημνίσκος —

The edition of *Origen* corrected by *Lucian*.

Ptolomæus Philadelphus procured not this translation, as some hold.

Marke *Origen*s farther diligence in this his worke; for by sundry markes and notes, he distinguished that, which was extant in the Hebrew; from that which was added by the Translators.

These things which were found in the translations, and not in the Hebrew Text, hee markes them *Obelo*, thus L These things againe which were in the Hebrew Text, and not found in the translations; hee marked them *Asterisco*, with a starre this wayes * Thirdly, the divers readings confirmed by sundry Copies, he marked them *lemnisco* this wayes ÷ And lastly, these things which were found but in few copies, he marked them *Hypolemnisco* this wayes —

This Edition of *Origen* was so generally followed afterwards, that *Augustine* complained that in all the Libraries they could scarcely finde one Copie of the *Seventy*, wanting these markes of *Origen*: and when sundry faults, had crept into this his Edition *Lucian* an Elder at *Antioch* and afterwards a Martyr, tooke all these Editions and conferred them together; and hee set out a more axact and correct Edition then *Origen*s was.

Of the Translation of the *Seventy*.

IT is commonly holden, that *Ptolomæus Philadelphus* the sonne of *Ptolomæus Lagi*, King of *Egypt* gathered a Library, two hundred sixty and seven yeares before the birth of Christ, in the City of *Alexandria* in *Egypt*: and having gathered together divers Greeke writers, he gathered also *Hebrew*, *Persian*, *Syriack*, and *Romane* writers, and caused to translate them into Greeke, and put them in his Library: and when he understood of *Demetrius Phalaræus* who had the charge of his Library, that

th at there were bookes in *Ierusalem* written by the Prophets amongst the Iewes, which intreated of God and of the creation of the world, and much hid wisedome was contained in them; King *Ptolomse* wrote unto *Ierusalem*, that they might send these bookes unto him: and when they had read his Letters, they sent these bookes written in Golden letters: which Hebrew bookes when they were delivered unto the King, he understood them not: therefore he wrote to *Eleazar* the Highpriest the second time, that he would send men unto him, who would translate these Hebrew bookes into Greeke. And *Eleazar* sent Seventy two, sixe out of each Tribe, who were very skillfull and expert both in the Hebrew and in the Greeke. These men translated the Scripture in the Ile *Pharos*, being put in severall Cels; yet all of them so agreed, that there was not any difference among them, and they were called the *Seventy* commonly, although there were seventy and two of them.

Iosephus writing against *Appion*, borroweth this history or fable rather out of *Aristæas*, and afterwards the Christian writers (in whose time this translation of the *Seventy* was in most request) gave eare willingly to this: for they used most the translation of the *Seventy*; and they tooke occasion to spread abroad any thing, which might serve for their credit. *Iustin Martyr* a famous old writer, with tooth and nayle standeth for the authority of this Translation: he telleth how they were put into severall Cels, and how they were directed by the holy Spirit, so that they agreed, not onely in the sense, but also in the words. But yet neyther *Aristæas*, nor *Iosephus* who borrowed this from him; make mention of these Cels.

But *Scaliger* in his animadversion upon *Eusebius* at the yeare M. CCXXXIV. judgeth that this booke of

They were called
seventy, propter Rotundam
tionem numerorum.

Aristæas

caliger proveth by many reasons, that *Ptolomeus Philadelphus*, did not procure this translation.

Reason I.

The cause why *Dimetrius* was hated by *Ptolomeus*.

Aristophanes was keeper of the Library of *Ptolomeus*.

Reason. 2.

Aristaas (out of which this narration was borrowed) was but fained by some grecizing Iewes, that they might conciliat the greater authority to this their translation which they had procured, and he hath sundry reasons to improve this narration.

The first reason, we know saith he out of the history of *Herimppus* (an antient writer of whom *Diogenes Laertius* maketh mention) that *Dimetrius phalerius* whom *Aristaas* bringeth in as the procurer of this whole businesse at the hands of *Ptolomeus Philadelphus*, was in no favour with him, for *Ptolomeus* so disliked this *Dimetrius* altogether, that in the beginning of his raigne hee banished him: and through greefe he tooke himselfe to live in the Wildernesse; and one day being heavy with sleepe, layd himselfe downe upon the ground to sleepe, where a Serpent did sting him to the death. The reason wherefore *Philadelphus* so hated him was this: because when *Ptolomeus Lagi* his father had married a second wife called *Eurice* (as he had *Bernice* the mother of *Ptolomeus Philadelphus* for his first wife) this *Dimetrius* perswaded *Ptolomeus Lagi* to disinherit the sonne of *Bernice*, and to give the crowne to the sonne of the second wife *Eurice*; which when *Ptolomeus Philadelphus* understood, after his fathers death he presently banished him. Now seeing *Dimetrius* was hated so of *Ptolomeus Philadelphus*, and dyed in the beginning of his raigne, is there any probability that he had the charge of this Library? and *Vitruvius* saith, that *Aristophanes* that noble Grammarian had the keeping of this Library; and not *Dimetrius Phalerius*.

Secondly, *Aristaas* and these who follow him say, that there were sixe chosen out of every Tribe and sent to *Egypt* to translate the Bible; but at that time there dwelt no other Iewes in *Iudea*, but onely of the Tribe of *Iuda* and *Benjamin*, although perhaps some of the other Tribes

Tribes were scattered amongst them; yet it is certaine that these had no place amongst them, because the most part of them were caried away captive by the *Assyrians*. This handfull which were yet left in *Judea*, had no authority amongst them, and how came it to passe that they sent the whole *Synedrion* or the great Councill to *Egypt*? besides, the *Synedrion* consisted not of the twelve Tribes after the captivity, but onely of the Tribe of *Juda*; and is it probable that they would send these *Seventy* to *Egypt*? and if it bee true which they say of these severall Cels in which they were placed, when they translated the Bible; then it behooved every one of them, to have such a sufficient measure of knowledge both in Hebrew and Greeke, that they might have finished the whole Worke alone; which no man will beleve.

Thirdly, *Aristas* reporteth that *Ptolomeus* sayd, if any man should adde, or take from this booke then hee should be accursed; but this was the curse which God himselfe set downe in the Law, *Deut. 4. 2. Rev. 22. 18.* This *Ptolomeus* understood not; and whereas *Aristas* goeth about to prove that these curses were usuall amongst the Greekes and Romans; we must understand that they never used these curses but in extreme necessity; but what necessity was there here for *Ptolomeus* to adde this curse, who was but desyrous that these bookes might onely be put amongst the rest of the bookes in the Library?

Fourthly, if *Eleazar* the Highpriest and the *Synedrion* at *Ierusalem* had approved this translation, why would the Iewes at *Ierusalem* have so hated this translation? For yearly in remembrance of this translation they kept a fast the eight day of *Tebbeth*, (which moneth answereth to our *December*) and the Iewes say, that there was three dayes darkenesse when the Law was translated,

Reason. 3.

Reason 4.

The Iewes kept a fast
for this Translation.

תענית

these *Angaria* or fastings which they call *Tagnanejosh* were appointed eyther *propter* *θεομίστιαν* for the great wrath of God which did hang over them, or for some great plague, or for killing some just man, so the Iewes observed these *Angaria* in remembrance of this translation, as a day of great heaviness and not as a day of great joy; and they applyed that place of *Solomon*, *Eccles. 3. 1. There is a time to rent, and a time to sow*, they who made this schisme, say they, rent the Law, when they translated it.

Reason 5.

Ptolomeus Philadelphus
a vicious man.

Fiftly, If we shall marke what manner of man this *Ptolomeus* King of *Agypt* was, we shall hardly be induced to thinke that he had such a care in translating of the Bible: or that he would be at such charges to send for such a number of learned men to translate it: for hee was a most vile and wicked man, and hee was called *Philadelphus* as the *Parca* or weerd sisters are called *Eumenides*, for he killed his two brethren borne of *Eurices* and committed incest with his owne sister *Arctinoe*.

Reason. 6.

Ioseph. lib. 11. 2.

Sixtly, *Iosephus* writeth that the Law was sent by *Eleazer* the hie Priest to *Agypt*, written in Golden Letters; but this is improbable: for the Hebrew Doctors write, that it was not lawfull for any, no not for the King to write the Law, but onely with Inke; and when they saw the copy that was presented to *Alexander* the great, having the name *Iehova* still written in Golden Letters, the wise men amongst the Iewes would have them rased out, and to bee written with Inke.

Gual. Shickardus lib.
2. de iure reg. Hebra.

The fable of the grecizing Iewes concerning the Translation of the *Seventie*.

See how the grecizing Iewes made up this fable of the agreement and consent of the *Seventy* translating the Bible, this fable arose (as *Scaliger* observeh well) out of the misapplying of that place, *Exod. 24. 9. And Moses ascended and Aaron, vers. 11. And Seventie of the Elders*

Elders of Israel. And there the *Septuagints* adde (which is not in the originall) *ἡ ἐπιλέκτων ἰσραὴλ ἔ διαφωνήσαν* *ēdes*, that is, *Of the chosen men of Israel none of them did disagree*, and hence afterward was this uniformity made up of the *Seventy* translating the Law in *Agypt*, whereas there is no such thing in the originall text; but onely this wayes it standeth in the Text. *They saw the Lord, and upon the Nobles of Israel, he layd not his hand*, that is, although they saw the Lord yet they dyed not; that which was spoken of the *Seventy* in *Moyse*s time, they applyed it to these *Seventy* who were sent to *Agypt* in the dayes of *Ptolemies*: and againe, they misinterpret the word *διαφωνήσαν* thus, *The chosen of Israel none of them did disagree*, but in the originall it is, *None of them did die*. Wherefore *Scaliger* judgeth (and not without cause) that this Translation of the *Seventy* was not procured thus, and the grecizing Iewes doe fable; but he saith, the matter fell out after this manner. When the Scattered Iewes lived under *Ptolemies* King of *Agypt*, then they were enforced to write their contracts in Greeke, and to reckon their times by the reigne of the Kings of *Agypt*; who redacted them to this necessitie, to speake the Greeke tongue: and these Iewes who lived in *Alexandria* and through out *Agypt*, procured this Translation, and that it might be read, not onely in *Agypt* amongst the grecizing Iewes there; but also amongst all the grecizing Iewes abroad: but the Iewes who keepe the originall text were very loath to admit the Translation of the *Seventie* to be read in their Synagogues; and it was for this Translation (as *Scaliger* holdeth) that there was such hatred betweene the Hebrewes and the Greekes, *Act. 6. 7*: The other Iewes who lived still in *Judea* hated these grecizing Iewes who followed the Translation of the *Seventy*, they called them

The cause that moved the Iewes to procure this Translation of the *Seventie*.

The cause of the hatred betwixt the Hebrewes and Grecizing Iewes.

הקורא גפתי

Legentes Egyptiacè,

למפר?

Retrosum,

This Translation was
procured under *Ptole-*
meus, but not by him.

The *Seventy* were not
inspired as *Prophets*,
when they translated
the Bible.

Baronius, Tom. 2.

Vida Lipsium de Biblio-
theca.

Diverse translation of
the old Testament.

bakkore giphthith, reading after the manner of the *Egyptians*, and *Lemphrang*, that is, the wrong reading: because they read from the left hand to the right, and not from the right hand to the left, as the Hebrewes doe.

By this which hath beene said, wee may perceive that this Translation of the *Seventy* was not procured by *Ptolomeus Philadelphus*. This much onely wee must grant, first, that this Translation was translated in the dayes of *Ptolomeus Philadelphus*. Secondly, that it was translated by seventy Iewes, but that *Ptolomeus* was the cause why it was translated, or that the *Seventy* were put in severall Cels when they translated it, or were divinely inspired as the *Prophets* of God were when they translated it; all these are too bee denyed.

This Translation of the *Seventy* which we have now, is not that which the *Seventy* wrote, *Origen* never saw it, as may appeare by his *Hexapla*, for it was burnt by *Dioclesian* (as some hold) in the Library of *Alexandria*, or (as others hold) by *Iulius Caesar* when he burnt *Serapion*.

The *Seventy* were not *θεοπνευστοι*, inspired by the holy Spirit, and therefore we are not to paralell the Hebrew Text and the translation of the *Seventy*, but where the holy Ghost hath paralleled them.

There were other Translations of the Old Testament. First, the *Arabicke* translation of the Testament. Secondly, the *Persicke* translation upon the five bookes of *Moyse* which was translated by *Iacobus Tarasus*. And thirdly, the *Ethiopian* translation, translated by *Damianus Agoëus*. And lastly, the *Armenian* translation. *Guido fabratius* sent to the King of France the *Arabicke*, *Ethiopian*, *Persian*, and *Armenian* translations, and all in their owne Characters; which if the King had

had caused print in their owne Characters, and digested them in Columnes, as *Origen* did his *Oetupla*; it had bene *regium opus*, a princely worke.

The first Latine translation out of the Hebrew was *Hieroms* translation, foure hundred yeares after Christ in the dayes of Pope *Damasus*, there were other translations in Latine, of which *Augustine* maketh mention, but they were translated out of the Greeke.

The first translation of the New Testament was into the Syriacke tongue.

Marcke is holden to be the Author of this translation, hut he was martyred in the eight yeare of *Nero*, and the Fathers who lived in *Egypt*, and *Palestina* make no mention of this Syriack translation, as *Origen*, *Clemens Alexandrinus*, and *Athanasius*: and therefore it seemeth to be latter, and not so soone after the Apostles:

The Syriack translation which was heretofore in our Churches was defective, and wanted many things which were in the originall; as it wanted the last verse of the seventh Chapter of *Iohn*, and the history of the adulterous woman, *Ioh. 8*. So the second Epistle of *Peter*, the second and third Epistle of *Iohn*, the Epistle of *Iude*, and the booke of the *Revelation*; all these were wanting in it. But that Copie which is brought lately from Syria wanteth none of these, as *Lodovicus de Dein* testifieth in his Syriack translation which hee hath now published, and the Arabicke translation which *Erpeneus* had by him, hath all these places which the former translation wanted.

Wee will subjoyne here the postscripts which are found in the Syriack and Arabick translations, after the Evangelists.

The postscript of the Evangelist *S^t. Matthew* in the Syriack is this, *Scriptum est in terra palestina Hebraice*, this Gospel was written in the Hebrew tongue, in *Pale-*

The first Translation out of the Hebrew into Latin, was that of *Hiero.*

The first translation of the new Testament, was the Syriack.

The Syriack translation which was here to fore wanted many things.

The Postscript of *Matthew* in the Syriack and Arabick translations.

stina. The Postscript in the Arabick is this. *Absolutum est Evangelium Matthæi Apostoli, quod scripsit in terra Palestina Hebraice, auxilio Spiritus sancti, octo annis postquam dominus noster Iesus Christus carne in calos ascendit, primo anno regni Claudij Caesaris Regis Romani.* That is, the Gospel of the Apostle *Matthew*, which he wrote in Hebrew by the assistance of the holy Spirit, in the land of *Palestina*, was perfected eight yeares after Iesus Christ ascended to the Heavens, in the first yeare of the reigne of *Claudius Caesar*, the King of the Romans.

The error of this
Syriack and Arabick
postscript.

Here observe two things, first, that the Syriack and Arabick say that this Gospel was written in Hebrew first, whereas it was written originally in Greeke. Secondly, that the Arabick calleth *Matthew* an Apostle, whereas he was an Evangelist.

The postscript of
Marke in the Syriack
and Arabick Transla-
tions.

The Postscript of the Evangelist *Marke*, in the Syriack is this, *Absolutum est Evangelium Sancti Marci qui loquutus est & Evangelizavit Roma*, That is, here endeth the Gospel of *S. Marke* which he spake and preached at *Rome*. The Arabick hath it thus, *Finis est exemplar Marci, quod scripsit in ditone romana occidentali, in urbe Romana, anno duodecimo postquam dominus noster Iesus Christus carne in Calos ascendit quarto anno Claudij Caesaris*, That is, here endeth the exemplar of *Marke* which hee wrote in the province of westerne *Rome* in the City of *Rome* it selfe, twelve yeares after our Lord Iesus Christ ascended into heaven in the flesh, in the fourth yeere of *Claudius Caesar*.

The error of these two
postscripts.

But this Postscript is not probable, for *Marke* lived in the Church of *Alexandria* in *Egypt*, therefore it is more probable that he wrote his Gospel there, than at *Rome*.

The postscript of Luke
in the Arabick and
Syriack Translation.

The Postscript of *Luke* in the Syriack is this, *Scriptum est Alexandria magna quindecim annis a Christi ascensione.*

consione. It was written in the great City of *Alexandria* fifty yeares after Christs ascension. The Arabick is, *Scriptum est grace in civitate Macedonia vigesimo secundo anno post ascensionem Domini in calum, vigesimo quarto anno Claudij Caesaris*. This Gospell was written in Greeke in the City of *Macedonia* twenty two yeares after the Lords ascension into the heavens, the twenty fourth yeare of *Claudius Caesar*.

Here we may see the difference betwixt these two Postscripts, the Syriack saith, it was written in *Alexandria* in *Egypt*, and the Arabick saith, it was written in *Macedonia* in Greece, what credite then should wee give to these Postscripts?

The Postscript of *Iohn*; the Syriack is, *Iohannes Evangelista hoc Evangelium edidit Grace Ephesi*. That is, the Evangelist set forth this Gospel in Greeke at *Ephesus*, the Arabick is, *Iohannes filius Zebedai unus ex duodecem Apostolis, scripsit id grace Incolis Ephesi, anno post ascensionem domini in Calos tricesimo, imperante Nero*. *Iohn* the son of *Zebedeus* one of the twelve Apostles wrote this in Greeke to the inhabitants of *Ephesus*, thirty yeares after Christs ascension, in the reigne of *Nero*.

The Syriack translation is read in *Syria*, *Mesopotameia*, *Chaldea*, and *Egypt*; and it was sent first in to *Europe* by *Ignatius* Patriarch of *Antioche*.

These who translated the Bible in latter times, were cyther Popish, or Orthodoxe.

Popish, the Latine translation established by the councill of *Trent*, *Vatablus*, *Arias Montanus*, *Pagninus*, and *Isidorus Clavius*.

By the reformed, as by *Munster*, *Ecolampadius* by *Leo Iuda* who dying before the worke was finished, *Bibliander*, and *Conradus Pellicanus* finished it, and then they are called *Biblia Tigurina*. And lastly, by *Iunius* and *Tremellius*.

The error of the set two postscripts.

The postscript of *Iohn* in the Arabick and Syriack Translation.

The letter Translators of the Bible Popish or Orthodoxe.

Of the Vulgar Latine translation.

WHen light arose to them who sate in darkenesse and in the shadow of death, to the Protestants who lived before in Popery, they began to search the originall Text and to looke into the fountaines, the Hebrew and Greeke, and they charged the adversaries to bring their proofes out of the originall Text in their disputations with them.

The Church of *Rome* decreed that the Vulgar Latin translation should be the originall.

The Church of *Rome* to obviat this, made a decree in the Council of *Trent*, *Anno*. 1546. that the Vulgar Latine should be holden for the originall; which was as base a change, as when *Rehoboam* changed the golden Sheilds in the Temple, into Sheilds of brasle, *1 King*. 14. 27. So have they changed the originall into the Vulgar Latine translation, and made it authenticke; which in many places is corrupted.

Forty foure yeeres betwixt the Act of the Council, and the finishing of the Latin translation.

After that they had inacted, that the Vulgar Latine should be onely the touchstone, to try all controversies and that they should use it in their readings and disputations, then *Sixtus Quintus* the Pope tooke great paines about the correcting of this Vulgar Latine. *Pius* the fourth and *Pius Quintus* had done something before in the correcting of this Vulgar translation; but it was *Sixtus Quintus* that finished it, *Anno* 1590. So that there were forty foure yeeres betwixt the Act made in the Council, and the finishing of the translation. *Bishop Morton* saith, that the Canon Law forbiddeth, that a child shall be baptized before it be borne; yet they will make this Vulgar translation to be originall and authenticke before it be finished and perfected by the Popes. And what will they say here? wanted the Church an authenticke translation all this while

while untill it was concluded, in the Council of Trent.

When *Sixtus Quintus* had taken all this paines in correcting the vulgar Latine, and had proclaimed it as authenticke by his Bull, and cursed them who held otherwise: yet *Clemens* the eight came afterwards, and corrected many things which were left uncorrected by *Sixtus Quintus*, and he set out a more perfect Edition than that of *Sixtus Quintus*: and there was great difference betwixt these two Editions, as *Doct^r James* the Overseer of the Library of *Oxford* hath marked, in his booke which is intituled, *De Bello antipapali*. These were not errors in the Print (as some would salve up the matter) but they are materiall differences, as may bee seene in that booke by conferring their translations.

We may demand of the Catholickes, whether did the Council make this translation Authenticke which was not Authenticke before, or did they onely declare it to be Authenticke? Some of them say, that the Council promulgated it to be Authenticke, and that the Lord so directed the hand of the first Translator, that he erred not in these things that the Council was to approve afterwards. But *Bannes* the Iesuite saith, that it is of greater authority that is approved by the Church, than that which was immediatly written by these, who were infallibly directed by the Spirit; but can there be any greater authority than to be infallibly directed by the Spirit? *Canus* holdeth that they were immediatly and infallibly directed by the Spirit, who translated the Scripture first into the vulgar Latine. And *Gretserus* goeth further, and sticketh not to say, that *Theodosius* who translated the Bible into Greeke, erred not in his translation, but was assisted by the holy Spirit that hee could not erre; yet hee was a Jew and an enemy to

Clemens the eight corrected the vulgar translation.

Diverse judgements of the Catholicks concerning the vulgar Latin translation.

pag. 537.

In locis theologicis lib.
2. cap. 14.

Defensio B. Harn. contra Whistakerum lib. 2. cap. 2. pag. 537.

*Serrarius in Prolegom.
biblicae. Pag. 110.*

Christ. *Serrarius* saith, he who translated the Vulgar Latine had but the generall concurrence of the Spirit of God, as the rest of the servants of God had; but was not infallibly directed by the Spirit in his translation. And *Iohannes Dreido* proposeth. 3. 4. and *Andradius* fol. 255. and *Bellarmin*, Lib. 2. 11. *admittimus eum interpretem fuisse, sed non vatem*, and yet some of them hold that he erred not in the versions which the Church approved after ward.

Againe wee may demande of them, whether will they preferre the Vulgar translation to the Hebrew and Greeke? The grosser of the Papists are not ashamed, to preferre it to them both, and they say, wee have no neede to have recourse to the originall, to try whether it be Authentick or not, the Vulgar Latine being now established by the Councill. And *Ludovicus a Tena* saith, although the books in the originall both Hebrew and Greeke were not corrupted, yet seeing they have words of diverse significations, which the Church hath not approved or rejected: therefore wee are to hold that the Vulgar Latine is Authentick onely; because the Church hath concluded it to be so. And *Osius* saith, if we should grant that the Interpreter might have erred in his versions, yet the Church cannot erre in approving his Version.

The Moderne Papists preferre it not simply to the Hebrew and Greeke, as *Gretserus* saith, *Sufficit aequatio, non praelatio*: But they say, that they will not have their translation examined and tryed by the Hebrew and Greeke; for how know we (say they) that these Copies which we have now, agree with the first originall Copie? we have the judgement of the Church concerning this translation, but not concerning the Hebrew and Greeke. But if it bee in the Churches power to make a translation or to authorize it, why will they not authorize

*In Isagoge ad Scripturam
lib. 1. Diff. 6. sect. 1.*

*Osius Instit. Moral.
Lib. 8. Cap. 3.*

authorize the Hebrew and Greeke rather than the *Vulgar Latine translation*?

And if they inact the *Vulgar Latine* to be Authentick and the onely rule to decide controversies, what shall become of all the Churches in the East that understand not the *Latine*; shall they under the paine of a curse receive this translation?

When the *Vulgar translation* was concluded in the Council of *Trent*, onely to be the Authentick translation in their Disputations, Sermons, and Conferences; Some opposed against this, and said, that it was a hard thing for the Church, to judge that onely to bee Authentick, which one man had done. And *Aloysius Catenaas* sayd, that no man could know what a Version meant, but by the Originall; and he alledged for himselfe *Cajetans* authority in the Council, who being Legate for the Pope in *Germanie*, Anno 1523. was wont to say, that the onely remedy to refell Heretickes, was to understand the literall sense out of the originall tongues, and he sayd now, that the Cardinall would spend the rest of his dayes in studying of the tongues, that hee might bee the more fit to convince the Heretickes; which he did, and he gave himselfe to this studie eleven yeares before he dyed.

Again there was much contention among them concerning the meaning of this Canon made in the Council of *Trent*, whether this translation was the judge in matters of faith or manners onely? or was it so strictly to be taken that it failed not one jote, and that *Mathematicke* it was so perfect and not *Moraliter* onely? *Andreas vega* who was present at the Council of *Trent* holden under Pope *Paul* the third, saith; when the Tridentine Fathers call the vulgar *Latine translation*, the Authentick translation, they meane no other thing but this, that it was not corrupted with

errours, and that it might bee safely read and used to a mans salvation; and he concludeth, that the authority which the Council gave to this translation, is not to be taken *insultive*, but *definitive* with certaine limitations. But if this was the meaning of the Council, that the faithfull might safely read it, because there was no danger of errour; then what authority or prerogative had this version by the Council, above that translation of *Pagnine* for the Doctors of *Lovan* by the approbation of the Pope, put the translation of *Pagnine* with the Hebrew Text. But the former Catholickes say, that hee who translated the Hebrew into the Vulgar Latine, was not an Interpreter, but a Prophet: but how cometh it that others say now, that this Interpreter might erre, although not grossely? that he might erre, not in *fide & moribus*, but in lesser matters? and so they will have the Council to be understood; but they of old sayd plainly, that in every thing this translation was Authentick.

Lastly, when wee demand of them whether the Church may make a new Version yet or not? or mend that which is already done? *Greserus* who taketh the defence of *Bellarmino*, against *Whittaker*, denyeth that there can be any thing added to this translation, or be made more perfect. But *Serrarius* holdeth, that this Version may be yet helped, and that it is not come yet to such a perfection, but that it may grow to a greater; if the Church would condescend.

The translation of the *Seventy* although the Apostles themselves followed it in many things, yet it was never holden to be Originall and Divine, by the Church, neither were the Churches commanded to receive it under the paine of a curse. *Hierome* marketh in his Preface upon the first of the *Chronicles*, that the Churches of *Alexandria* in *Egypt*, followed the Translation
of

Lib. 2. cap. 10. pag. 540.

In Prolegom. bibl.

of *Hesychius* (which was a translation set forth after the *Seventies* translation) rather than the translation of the *Seventy*: but from *Constantinople* to *Antioche*, they followed the translation of *Lucian* the Martyr, but the Churches of *Palestina* (which lay betwixt these two) followed *Origens Hexapla*: And so he saith, the whole world was divided into these three; then what great presumption is it in the Church of *Rome*, to make the Vulgar Latine Authentick and Originall, and to injoyne it to be read in all the Churches? *Franciscus Ximenius* Cardinal of *Toledo*, in his Preface before the Bible set out at *Complutum* in *Spaine* saith, that he set the Vulgar Latine betwixt the Hebrew and the Greeke, as Christ was set betwixt two Theeves, is not this a fine comparison to preferre the Vulgar Latine to the Hebrew and Greeke?

The Syriack translation was first translated into Latine by *Guido Fabricius*, and afterwards by *Tremellius*. *Genebrard* and *Serarius* taking occasion upon this translation, charged *Tremellius* with great forgerie. First, that he tooke away all the Titles from the Epistles; but this was no forgerie: for neyther the Superscriptions nor the Subscriptions are any part of the Canonickall Scripture, as may be seene before in the postscripts added to the Syriack translation. Secondly, they charge him, that he tooke away the Calender, for the reading of the Gospel upon holy dayes: but neyther the Hebrew Calender, nor the Syriack Calender, are Divine Scripture; and that use, for which they say this Calender served, for reading of the Gospel upon holy dayes; was onely used in the westerne Romish Churches, but not in the Easterne Churches. Thirdly, they say that he committed *Plagium* in stealing his translation from *Guido Fabricius*, and setting it out under his owne name: but what diligence he used in translation of the Syriack, he who wrote his life testifieth. And

will any man thinke that he who was a native Iew, borne and trained up in these tongues, was so ignorant, that he had no skill, but that which he did steall from another? and *Grisferus* addeth, that first he was a Iew, and then he became a Monke, thirdly, a Calvinist or Hugonite, and lastly, that hee returned to his vomite againe, and dyed a Iew. But that yee may perceiue what a Railer this was, who spared neyther the living nor the dead, I will set downe a memorable prooffe of his death; he who wrote *Apophthegmata morientium*, (the notable sayings which sundry uttered at the last houre of their death,) relateth this of him. When they demanded of him what confession hee would make of his faith? he sayd, *Vivat Christus & pereat Barabbas*. Whereas the rest of the Iewes cryed, *Vivat Barabbas, & pereat Christus*, this he sayd to signifie that he renounced Iudaisme, and tooke him onely to the merites of Christ. Was this to dye like a Iew? the Name of this worthy man should smell to us as the Wine of Lebanon. *Hes. 14. 7.*

Of a Paraphrase.

THe second way how God maketh the Scripture plaine unto us, is by paraphrasing it, which goeth in a larger circuit of words than a translation doth; and this is called *tirgam* a Paraphrase. An Ecphrasis is an exposition of this Paraphrase.

The first Paraphrase, was the Paraphrase of *Jonathan* the sonne of *Vzziel*, who paraphrased the great Prophets thirty yeeres before Christ, both plainely and without Allegories: but upon the small Prophets hee runneth out more upon Allegories.

The

תרגום
מתורגמן

The second Paraphrase, was the Paraphrase of *Onkelos* otherwise called *Rabbi Aquila*, adding *Nun* and changing *a* into *o*, as *Aquila Onkelos*, as *Bonarges Bannarges*. It was hee who translated the Old Testament into Greeke also, he paraphrased the five bookes of *Moyſes* ninety yeeres after Christ; not long after the destruction of the Temple.

The third Paraphrase, was *Targum Hierosolymitanum* upon the five bookes of *Moyſes*, most fabulous and most impure; but because *Targum Ionathan* was in great request among the Iewes, and not so fabulous as this *Targum*; the Printers amongst the Iewes put these two letters *Tan Iod* before that Paraphrase, to make the Reader beleeve, that it was *Targum Ionathan*, *Ionathans* Paraphrase: for these two letters stand both for *Targum Ionathan*, and for *Targum Hierosolymitanum*.

Lastly, *Rabbi Ioseph Cacus* paraphrased *Cesubhim*, or the written bookes.

All these Paraphrases if yee will respect the language, were eyther in the Babylonian or Hierosolymitan tongue; three in the Babylonian, and *Targum Hierosolymitanum* in the Hierosolymitan tongue.

These Paraphrases, where they paraphrase against Christ are to be detested. Exam. 1. *Gen. 4. Inceptum est nomen domini profanari*, but *Targum Hierosolymitanum* paraphraseth it blasphemously, *In diebus illis ceperunt idola colere, & fecerunt sibi Deos erroneos, quos cognominabant de nomine Sermonis domini*. And here he implyeth Christ who is called *רִמְיָהוּ*, *sermo dei*. This paraphrase is blasphemous against the Sonne of God, and therefore to be detested.

Example, 2 *Can. 4. 5. Thy two breasts are like two young Roes*. *Targum* paraphraseth these two Roes to be two *Messiases*, the one the sonne of *Ioseph*, the other the sonne of *David*, the one Poore and the other mighty, that is a blasphemous

Paraphrases when they are blasphemous are to be rejected.

blasphemous Paraphrase, and therefore to bee detested.

Example 2. *Iob. 23. 9.* He paraphraseth it this wayes, *Michael is upon his right hand, and Gabriel upon his left hand, Michael is upon his right hand, and he is fire; and Gabriel is upon his left hand, and he is water; and the holy creatures are partly fire and partly water.* This Paraphrase is blasphemous; because it maketh the Sonne of God but a Creature, and matcheth Gabriel with Michael.

Secondly, where these Paraphrases are fabulous, they are to be rejected. Example 1, *Gen. 3. 21.* *The Lord made coates of skin for Adam and Eve.* Targum Hierosolymitanum paraphraseth it this wayes. *The Lord made glorious cloathes which he put upon the skin of their flesh, that they might cover themselves.*

Example 2. *Gen. 32. 26.* *Dimitte me quia ascendit aurora.* The Paraphrast maketh this to be one of the seven Angels who stand before the Lord, singing continually, holy holy Lord of Hosts, and he maketh this Angell to be cheefe of the Quire.

Example 3. *Exod. 13. 19.* *And Moses tooke the bones of Ioseph with him.* Targum Hierosolymitanum paraphraseth it thus, *Ascendere fecit Moses urnam ossium Iosephi, ex intimo Nili; & abduxit secum.* Hence the Talmudists make a great question how they could finde this Chest of Ioseph, being sunke so deepe in the flood Nilus, and they flye to their shift of *Shem hamphorash*; and R. Beshai upon this, saith, that Moses tooke a plate and wrote upon it, and sayd, *ascende Bos.* (meaning Ioseph who was called *Bos Dei*, *Dent. 33. 17.*) & did cast this plate into Nilus saying, *O Ioseph, thy brethren which are redeemed are waiting for thee, and the cloud of glory is waiting for thee: if thou wilt not get up with us now, wee are free of our oath.*

Paraphrases when they are ridiculous are to be rejected.

שם המפורש

Exam-

Example 4. *Deut. 28. 18. Decaudicabat debiles, Hec cut off the taile or the weake of the hoast*, but *Targum Hierosolymitanum* paraphraseth it this wayes, *sed accepit eos Amalek, & amputavit loca virilitatis eorum, projectiq; sursum versus cælum, dicens, tolle quod elegisti*, meaning that part which was commanded by the Lord to be circumcised, they threw it up into the heavens, in contempt and spite against the Lord.

Example 5. *1 Sam. 15. And he numbred them Battel-him*, but *Targum* paraphraseth it thus, *He numbred them by the lambes*. For *Telahim* is called lambes also, and they say that *Saul* would not number the people for feare of a plague upon him and his people; as it fell out afterwards upon *David* and his people: therefore he caused every one of them to bring a lambe, and he numbred all the lambes, and so he knew the number of the people; such Jewish fables as these the Apostle willett us to take heede of, *Tit. 1. 14.*

But where these Paraphrases cleare the Text, then we are to make use of them. Example, *Gen. 2. 24. He shall leave father and mother, and cleave unto his wife. Onkelos* paraphraseth it thus, he shall leave *Domum cubilis*, where the Paraphrast alludeth to the ancient custome of the Jewes, for the children lay in their fathers chamber before they were married, *Luk. 11. 7. My children are with me in bed.*

Example 2. *Gen. 12. 5. And Abraham tooke all the soules which he had got in Charan, Onkelos* paraphraseth it thus, *Omnes animas quas subjecerat legi.*

Example 3. *Gen. 49. Ruben excellens munere & dignitate, Onkelos* paraphraseth it thus; *Excellens principatu & Sacerdotio*; for hee that was the first borne, at the first, was both the Prince and the Priest in the Family.

Example 4. *Gen. 49. 27. Benjamin a ravening wolfe,*
Y he

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Paraphrases where they cleare the Text are to be used.

he shall cate the prey in the morning, and shall divide the spoyle at night. The Paraphrast paraphraseth it thus, In his possession shall the Sanctuary bee built, morning and evening shall the Priests offer their offerings; and in the evening shall they divide the rest of the portion which is left of the sanctified things.

Of interpretation of Scripture.

THE third outward meane whereby the Lord maketh the Scripture cleare to his Church, is Interpretation, and this is called *פירוש*.

The Scriptures not being interpreted to the people, are like a Nut not broken.

פירוש

ושברא

This Interpretation of the Scriptures maketh the people to understand them; for when the Scriptures are not interpreted, they are like a Nut not broken. When Gideon heard the dreame and the interpretation of it, *Jud. 7. 15.* In the Hebrew it is *Peshibbro*, the breaking of it: a speech borrowed from the breaking of a Nut; for as we breake the shell that wee may get the Kernell: So the Scriptures must bee broken for the people, and cut up for their understanding.

It was the manner of the Jewes in their Synagogues, after that the Law and the Prophets were read, to Interpret the scriptures, *Act. 13. 15.* And after the reading of the Law and Prophets, the rulers of the Synagogue sent unto them saying, ye men and brethren, if ye have any word of exhortation for the people; say on. And therefore the Synagogue was called *Beth midresh*; *Domus expositionis*, & we see the practise of this, *Nehem. 8. 8.* *Legerunt cum appositione intellectus*: They read the Law clearely to the people, and caused them to understand those things which were read; this was the fruite of their interpretation. So they did *συμβιβάζειν Act. 16. 10.* Conferre places with

בית מדרש

with places. The giving of the sense here, is more than to give the grammaticall interpretation of the words: they gave the sense and the spirituall meaning of them when they preached, *Noah was a Preacher of righteousness*, 2 Pet. 2. 5. The Church is not onely the keeper of the Scriptures, but also an Interpreter of them. This word *Kara* signifieth both to *Reade* and to *Promulgate*, *Esay.* 29. 12. & 61. 12. *Zach.* 7. 7. *Act.* 10. 20. So *Mikra* which signifieth *Reading*, signifieth also an *Assembly* or *Convocation*, to teach us that the holy Scriptures ought to bee read in the congregation, and holy assemblies, and ought likewise to be expounded.

The conclusion of this is; The Lord useth so many meanes to make the Scripture cleare to the people, and yet the Church of Rome goeth about to stoppe these Fountaines of living waters, that the people may not drinke of them. As the Spies raised a slander upon the Land of Canaan, saying that it was impossible to be won: so doe they slander the Scriptures of God with obscurities, and say, that it is impossible for the people to understand them.

קרא Legit
Proclamavit
מקרא Convocatio
Scripturae
sacrae.

EXERCITAT. XVI.

Of the division of the Scriptures.

They have Moses and the Prophets. Luc. 16. 29.

THe scriptures are divided into the old and New Testament.

The old Testament againe is divided into *Moses* and the *Prophets*, and sometimes the *Lay* is put for the whole old Testament, *Rom.* 3. So *Iob.* 7. 49. *Esay.* 4. 3.

And sometimes the *Psalmes* are called the Law. *Ioh. 15. 25. That the word might be fulfilled which is written in their Law, they hated me without a cause.* So the Prophets are called the Law. *1 Cor. 14. 21 In the Law it is written.*

Moses is divided into *Hammitzuz*, Commandements, *Chukkim*, statutes, and *Mishpatim*, judgements; that is, in Morall Precepts, Ceremoniall, and Iudiciall.

The Jewes againe divide the old Testament into the Law, the Prophets and *Cetubhim*, which the Greekes call *ἁγία γραφή*, holy writings, all the Scriptures are holy writings; but usually these that were not confirmed by *Vrim* and *Thummim* are called *ἁγία γραφή*.

The Prophets are divided in *Rishonim* & *Acharonim*, the former and the Latter: the former Prophets are *Ioshua*, *Iudges*, *1 Samuel*, *2 Samuel*. *1 Kings* and *2 Kings*, They are called the former Prophets because they intreat of the historie past, and present. *Act. 3. 24. Yea and all the Prophets from Samuel and those that follow after. Samuel* is sayd to be the first of the Prophets; therefore, *Iere. 15. 1. Though Moses and Samuel stood before me, Samuel* is the first of the Prophets; then it is most probable that he wrote the bookes of *Ioshua* and *Iudges*. *Ioshua* is the first in order of the Prophets, therefore the *Hapzorath* which is set upon it, is called *Hapthorah latitia legis*, They were glad when they ended the Law, and began the Prophets. But *Samuel* seeme in to bee the writer of this booke.

Others call them the first Prophets, because they saw the first Temple; and they call them the latter Prophets, because they prophesied in the time of the second Temple, as *Haggai*, *Malachi*, *Zacharie*. But they are all rather to bee called *Acharonim* latter Prophets, because they foretell things to come: and they

are

המצוה }
חוקים } *pentateuchus*
משפטים } *in*

ראשונים } *prophetae*
נביאים }
אחרונים } *postiores*

are divided into the great Prophets and into the small.

The great Prophets are *Isaiah, Jeremiah, Ezekiel, and Daniel.*

The latter Prophets are called *Terefar pro Tere gnasar* that is, two and ten, and the Greekes called them *δωδεκα προφητῶν*. There is a Testimonie cited by *Matthew, cap. 2. 23. That it might be fulfilled which was spoken by the Prophets.* This Testimonie is found but in one of the Small prophets: yet it is said to bee spoken by the Prophets; and they gave this to be the reason, because all these Twelve small Prophets were joynd in one booke.

The Conclusion of this is. First the Lord hath summed up all that he requireth of us in one word, Love. *Rom. 13, 10. Love is the fulfilling of the Law.* Then hee hath enlarged this word in two *Mat. 22. 37. Then shalt love the Lord thy God with all thine heart: and thou shalt love thy Neighbour as thy selfe.* Thirdly hee hath enlarged these two into ten words *Dent. 10. 4. And hee wrote on the Tables the ten words.* Fourthly hee hath enlarged them into *Moses* and the Prophets. *Mat. 22. 40. On these two Commandements hang all the Law and the Prophets, κείμεναι pendent,* even as wee hang a thing upon a Naile, *Esay 22. 23.* So the Law and the Prophets hang upon these two.

פרק תרי"ש, *pro,*
תרי עשר *duodecem.*

δωδεκα προφητῶν.

Conclusion.

Y 3

EXER.

EXERCITAT. XVII

Of the Division of the Psalmes.

*Act. 13. 33. As it is also written in the second Psalme.
Thou art my Sonne this day have I begotten thee.*

THe Psalmes are divided in five bookes, as the five Bookes of Moses; and the five Bookes joyned together called *Quinque volumina*, as *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes* and *Esther*.

The first booke of the Psalmes endeth with the, 41. *Psalme*. The second endeth with the 72 *Psalme*. The third with the 89. The fourth with the 106. The fift with the 150. *Psalme*, and these bookes end with the same words, *Baruch Iehova Elohe Israhel mehagnolam vegnad hagnolam, Amen veamen. Blessed bee the Lord God of Israhel from Everlasting to Everlasting, Amen, Amen.* *Psal. 41. 13.* so the rest of the bookes, for the most part end thus. And hence wee may gather, that this verse was added by him who set the Psalmes in order, and not by those who wrote the rest of the Psalmes. This may appeare by the conclusion of *David's* *Psalme* of thanksgiving *1 Chro. 16. 36.* That they have borrowed their conclusion at the end of every booke from the conclusion of this *Psalme*.

The first two bookes were written by *David*, and they end thus, *So end the Prayers of David the Sonne of Iesse,* *Psal. 27. 30.* That is, here end the Psalmes which were both written and set in order by *David*.

The other three bookes were written by diverse Authors as by *David*, *Asaph*, the sonnes of *Korah*, *Ieduthun*, *Moses*, *Heman* the *Ezrite*, and when the wri-

ter

ברוך יהוה אלהי
ישראל מהעולם
ועד העולם
אמן ואמן

*David wrote the first
two bookes of the
Psalmes and set them
in order.*

ter of the Psalm is not set downe, the Iewes hold, that hee who wrote the former, wrote that Psalm also.

Asaph wrote thirteene Psalmes, *Leasaph*, *Lamed* is sometimes a note of the genitive case, and sometimes of the Dative case, and therefore some have interpreted the word *Mizmor leasaph*, a Psalm dedicated to *Asaph* to be sung by him; but it should be Translated a Psalm of *Asaph*: for *Asaph* was a Prophet, 2 Chron. 29. 30. Moreover *Hezekiah* and the Princes commanded the Levites to sing praises unto the Lord, with the words of *David* and *Asaph* the Seer. And the style of *Asaph* is harder then the Style of *David*.

The second who wrote these Psalmes were the Sonnes of *Korab*, and they wrote ten in number; the posteritie of *Korab* died not in the rebellion with their Father, Num. 26. 11. Some of his posteritie wrote before the captivitie, and foretold of the captivitie, as the Psalm. 73. 74. And some of them when they were in the captivitie.

So some when they were returning from the captivitie, as 66. Some after they were returned, as 85. and 147.

So *Moses* wrote a Psalm of the shortnesse of the life of man, this Psalm was written when they were in the Wildernesse, and yet it was not registred in the Canon till after the captivitie. Thus we see the watchfull eye of God, that had a care to preserve these bookes which were to bee insert in the Canon, that none of them should perish.

So these Psalmes which were written by *Ieduthun* and by *Ethan* the Ezrite who were of the posterity of the Levites. The Levites dutie was to teach the People, and so the Lord made these Levites teachers of the people by their songs.

שִׁנְיָ

Aliquando est nota
Genus Aliquando
Dativi.

The sonne of *Korab*
wrote some of the
Psalmes.

Moses wrote a Psalm.

Ieduthun and *Ethan*
wrote some of the
Psalmes.

Of the inscriptions of the Psalmes.

The generall inscription
of the Psalmes is *Tehilim*

לְמִנְצַח

מִשְׁכִּיר

Luk. 22. 32

מִכְתָּם

לְחֻבִּיר

שִׁירִים

הַמַּעֲלוֹר

Psalmes which they
sang when they carried
the Arke out of the
house of *David* to the
Temple.

THe Psalmes generally are intituled *Tehilim*, *praises*, because the most of them are songes of prayse; therefore the whole are so called.

The particular Inscriptions of them are eyther easily understood, or hardly to be understood at all.

The inscriptions easie to bee understood are these. First, *Lamnat Zeabb*, *ἐργασίας* to the chiefe Musitian. The singers were divided into so many orders, and every one sang according to their courses, and when it befell the chiefe Musitian to sing, then he caused to sing this Psalme committed to him.

The next title is *Maschila* Psalme for instruction. These were Psalmes which *David* made out of his owne experience. *Peter*, when thou art converted strengthen thy brethren, these were called *Psalmi didascalici*.

The third was *Michtam*, *Aurei Psalmi*, golden Psalmes: all the Word of God is like fine gold, *Psal.* 119. And yet these Psalmes are called *Golden Psalmes*, because there is some speciall and choysse matter in them: so all the word of God is faithfull, all to bee trusted, yet *Paul* saith; *Fidus est hic sermo*, *This is a faithfull saying*, *2 Tim.* 1. 15. Having some notable things in it, and as all the Ring is Gold, yet the Diamond is the most excellent: So although all the Word of God be excellent, yet these are most excellent. So some are intituled *lebazcir*, *Ad recordandū* to bring to remembrance, as *38. 70.* because they were made in remembrance of some notable deliverance or of some great benefit.

Fourthly, some are called *Psalmes of degrees*.

When they brought the Arke from *David's* house into the Temple, they sang, *Psal.* 119. by the way, it beginneth with these words, *Beati immaculati in via*,
and

and intreateth especially of the Law of the Lord, and there is not a verse in it, except onely the 122. verse, which hath not some epithet of the Law of God in it, as his *Judgements*, his *Word*, his *Statutes*, his *Lawes*, his *Testimonies*, his *Commandements*, his *Precepts*, his *Covenant*, &c. And when they entred into the Court of the Gentiles with the Arke, they sang the last part of this, *Psal.* 119.

When they went further to the Court of the people, when they stood upon the first degree, they sung *Psal.* 120. which containeth the history of the deliverance of the people out of *Egypt*. And when they stood upon the second degree, they sung *Psal.* 121. *My helpe commeth from the Lord*. When they were upon the third step they sung *Psal.* 122. *I was glad when they sayd unto mee, let us goe into the house of the Lord*. So they sung a Psalm upon every step as they ascended, and upon the eighth step when they beheld the excellent buildings of the Courts of the Levites, they sung *Psal.* 127. *Except the Lord build the house, they labour in vaine that build it*. When they entred into the Court of the Priests, they sung *Psal.* 128. And upon the last step they sung *Psal.* 134. *Blesse yee the Lord all his servants which watch by night in the house of the Lord*. The people might goe no further; then the Priests went forward with the Arke into the Temple, and when they entred into the porch of the Temple, they sung *Psal.* 118. *vers.* 19. *Open to me the gates of righteousness*. When they were standing in the porch they sung these verses following, *This is the gate of the Lord into which the righteous shall enter*. When they were in the midst of the Temple they sung the 22. verse, *I will praise thee, for thou hast heard mee and art become my salvation*, and when the Arke entred into the holiest of all, they sung *Psal.* 24.

The inscription of the Psalmes which we understand

Z

not;

In omnibus versibus Psalmi 119. de templo Versu 122. una harum Endecem vocum invenitur.

תורה פקורים
רבר ערות רון
משפטים מצות
צדק רבר אמרה
אמונה חקים

When and where they sung the Psalmes of degrees.

Vide Villalpand in Ezek. 40.28.

The Psalmes which the Priests sung when the Arke entered into the Temple. and into the holiest of all,

Some inscriptions are
Notes or tunes of Mu-
sicke,

Some inscriptions are
instruments of Musicke.

The Iewes who live
now understand not
the musicke nor musi-
ficall instruments which
were of old,

Psalmes are divided ac-
cording to the time.

Psalmes divided accord-
ing to their subject.

Psalmes which concerne
Christ.

not; are either Notes of Musicke, or Instruments of Musicke.

Notes of Musicke or common Tunes with which the Psalmes were sung are these, *Gnal mush-labben*, *Psal. 9. gnal sheminith*, *Psal. 6. 12. gnal ajeleth Shabar*, *Psal. 22. gnal Ionath Elem Rechokim*, 53. *Alaschith* 57. 59. 75. *gnal shushan Eduth*, 60. *gnal shoshannim* 45. 69. *gnal shoshannim Eduth*, 80. *gnal Mahalath Leannoth*, 88.

Instruments of Musicke are these, *Neginoth* 4. 6. 41. 54. 67. 76. *Nebiloth*, 5. *gittith*, 8. 81. & *Mahalath* 53.

The Instruments of musicke set downe *Psal. 150.* none of the Iewes themselves can distinguish them, and they are ignorant of all these sorts of Musicke now: but wee are to blesse God, that the matter contained in these Psalmes may be understood by the Church.

The Psalmes againe were divided according to the time when they were sung, some were sung every morning, as *Psal. 22.* at the morning sacrifice. So *Psal. 92.* was sung upon the Sabbath: So at the passeover they sung from *Psal. 112.* to *vers. 19.* of *Psal. 118.* and this was that hymne which Christ and his Apostles sang at the passeover, *Matth. 26. 30.* And when they had sung an Hymne, they went out into the mount of Olives.

The Psalmes were divided also according to their subject. The first booke of the Psalmes intreateth of sad matters, the second of glad, the third of sad, the fourth of glad, the fift of glad and sad matters.

There are some Psalmes, which concerne Christ in his Natures and Offices. His Natures, as *Psal. 110.* The Lord sayd to my Lord &c. His kingly authority, as *Psal. 2.* His priestly office. *Psal. 110.* Thou art a Priest for ever after the order of Melchizedek. So his passion, *Psal. 22.* So his buriall and resurrection, *Psal. 16.* and his ascension and glory, *Psal. 118. 25. 26.* when David was crowned

crowned King, the people cryed, *Anna Ichova hoshignah na anna, Ichova batzlihah na. Save now I beseech thee O Lord, O Lord I beseech thee send now prosperity*, that is, we beseech thee O Lord to save the King, and to prosper him. And the Priest sayd, *Blessed bee bee that cometh in the name of the Lord: we have blessed you out of the house of the Lord.* This prayer is applyed to Christ, *Matth. 21.9. Hosanna filio David*, they contract these three words *Hoshignah na anna* in one word *Hosanna*, and they say *Hosanna to the Sonne of David, id est, contingat salus filio David in altissimis*, they wished not onely prosperity and safety in the earth here, but all happinesse to him in the highest heavens, *Luk. 19.28.*

There are some Psalmes which concerned *Dauids* particular estate, in his persecution by *Saul*, by *Absolon*, &c. In his sicknesse, in his adversity. In his prosperity how he fell in adulterie, and repented, *Psal. 51.* how he dedicated his house to the Lord, *Psal. 30.* how he purged his house of wicked men, *Psal. 101.* when hee entred to his kingdome, *144.* So a Psalm to his Sonne *Salomon* when hee was to succeed into the kingdome *Psal. 72.*

Lastly, some Psalmes are divided according to the Letters of the Alphabet, as *Psal. 25. 134. 111. 112. 119. 145.* These Psalmes were distinguished by the Letters that they might keepe them the better in their memories, and as *Matthew* summeth up the genealogie of Christ into three foureteene generations for the memories cause: So these Psalmes are set downe after the order of the Alphabet to helpe the memory. *Psal. 25,* wanteth three Letters *ק. ו. ב.* *Psal. 111.* every verse hath two letters of the Alphabet, and the two last verses have three letters to make up the Alphabet: So *Psal. 112.* hath the letters after the same manner. The *119.* is distinguished by the letters of the Alphabet, and here

אָנָּה יְהוָה
הוֹשִׁיעָה נָּה
אָנָּה יְהוָה
הַצְלִיחֵהּ נָּה

הוֹשִׁיעָה נָּה אָנָּה
contracte הוֹשִׁיעָה נָּה

Votum hosanna, pacem & gloriam comprehendit.

Psalmes which concerned *David.*

Psalmi alphabetici.

ye shall see, that every Section as it beginneth with the letter, so all the verses of that section began with that same letter; as the first Section beginneth with **N**, therefore all the eight verses in the first Section begin with **N**, &c. So *Psal.* 145. Is set downe after the order of the Alphabet, but it wanteth the Letter **N**. Here some goe about to prove by this, that the originall Copie is defective, and therefore the Arabicke translation addeth a verse, so doe the *Seventy* and the *Vulgar Latine*; but if it be defective here, why doe they not supply a verse likewise in *Psal.* 34. where **V** is defective in the Alphabet? we are not to thinke that there is any defect in the matter because these letters of the Alphabet are wanting; for the Lord fitted these letters to the matter onely, and not the matter to the letters; and because the holy Ghost hath not set downe the matter here, therefore the Letter **N** is left out; but not this wayes, because the Letter **N** is wanting here; therefore the matter is wanting.

The five last Psalmes begin with *Halleluia*, and end with it, because they are the conclusion and summe of the whole praises of God. So the Church in the revelation concludeth after the victory with the same words, *Reve.* 19. 1. *Alleluia, salvation and glory and honour and power unto the Lord our God.*

The Conclusion of this is, the Psalmes are generally intituled *Tehilim* praises, from the most excellent part of them: Therefore our chiefe care should bee to praise God here in this life, and then in the life to come we shall sing *the song of Moses the servant of God, and the song of the Lambe, Reve.* 15. 3.

EXER.

The Syriak Arabick, Seventy, and vulgar Latin, adde this verse to *Psalme* 145. and make it the 4. verse.

נאמן יהוה בכל
דבריו וחסיד
בכל מעשיו

*Fidelis dominus in omni-
bus verbis suis, &c. benignus
in omnibus operibus
suis.*

הללויה

Conclusion:

EXERCITAT. XVIII.

Of the division of the Law and the Prophets, in *parashoth* and *haphtaroth*.

Act. 15. 21. For *Moyſes* of old time had in every City them that preach him, being read in their Synagogues every Sabbath day.

THe Scriptures were not divided into Chapters, as we have them now divided, therefore the Jewes say, that the whole Law is *Instar unius pefuk*, that is, but as one verse.

The Old Testament was divided into *parashoth* and *Haphtaroth*; this division into *parashoth* was most ancient, *Act. 8. 32.* The place of Scripture which he read was this, in the Greeke it is *ἡ δὲ περὶ τοῦ* the Section, and the Syriacke calleth it *pefuka*.

They distinguished not these *parashoth* and *haphtaroth* by numbers, as we doe our Chapters; they sayd not the first *parashah*, the second *parashah*, but they distinguish them by the first words of the Section; as the first *parashah* is called *Bereſhith*, the second *Elle toledoth Noah*, &c.

They used to divide and distinguish these great *parashoth* and *haphtaroth* three wayes. First, they distinguished them with three great *P P P*. Secondly, they distinguished them with three great *Samechs*, as *Gen. 20. 10.* these *Samechs* or *Semuchoth* make not so great a distinction as when they are distinguished by three great *P P P*: for there is some coherence (when they are distinguished by *Samech*) with that which goeth before. So in the particular *parashoth* when yee see them distin-

פרשה
הפטורה

περὶ τοῦ
פסוקא

פ פ פ

ס ס ס

וישלח

They read three sections upon the eight day of the feast of tabernacles when the Law was ended,

הפטרות אלה
פקודי ליום שני
של סכות.

הפטרות
שמחת תורה

הפטרות
שבת הגדולה

guished by *parashah* or by *Semuchah*; but onely with great letters, as *Gen. 32. 2.* this word *vayshlahh* beginneth the *parashah* in great letters.

Ioh. 7. 37. In the last day, that great day of the feast, Iesus stood and cryed saying, &c. This was the eight day of the feast of the Tabernacles, and it is called the great Sabbath. This day they kept *Festum letitie legis*, The feast of joy, because they ended the reading of the Law that day; and the next Sabbath they called it *Sabbath bereshith*, because they began to read the booke of *Genesis* againe. And yee shall see that this day they read three *Haphtaroth* or Sections, the first was *haphtaroth elle pekudi lejom sheni shel Succoth*, and it began, *1 King. 7. 51.* So was ended all the words which King Salomon made, &c. And that day *Salomon* stood up and blessed the people; So the true *Salomon* Iesus Christ blessed the people in that great and last day of the feast. The second *haptarah* which was read this day, was *Iosh. 1. haphtaroth shimkhath torah. Sectio letitie legis*, because the Law was ended, and *Ioshua* began the Prophets. The third *parashah* which they read was, *Malac. 3. Haphtaroth sabbath hagadol*, and it ended thus, *Behold I will send you Elijah the Prophet*, and so they joyned the last Section of the Law, and the last Section of the Prophets both together, and it was in this day that Iesus Christ stood up and spake to them; the true *Salomon*, the true *Ioshua*, the end of the Law and the Prophets. And whereas the Iewes on this day delighted themselves much with banqueting, and drinke; Iesus Christ calleth all those to him who thirst, and he promiseth to refresh them; *If any man thirst let him come unto me and drinke.*

Scaliger holdeth, that the Apostle, *Coloss. 2. 16.* Let no man Iudge you *ἐν μέγετι ὁρίης in parte Sabbathi*, signifieth that, which the Hebrewes call *Parashah*, and which the

the Talmud calleth *Perck* or *Chelek*, or which the Greekes call *μερισμός* but the Apostle meaneth onely here, that he would not have the Jewes to condemne the *Colossians*, for not observing their Iewish Sabbaths; as he would have the Gentiles to *abstaine from things strangled, and blood*, *Act. 15. 29.* That they might not give offence to the weake Jewes.

The Jewes say, that this division in *Parasboth* was most ancient, but the division into *Haphtaroth* was later, and they give this to be the reason why they reade these *Haphtaroth*, they say, when, *Antiochus Epiphanes* forbad them under paine of death to reade the Law of *Moses* 1 *Macch. 2.* then they made choise of some parts of the Prophets answerable to these parts of the Law. Example, because they durst not reade *Petorah beresith*. They read *Esay. 42.* *So saith the Lord Creator of heaven and earth.* Example, 2. the second *Paraspha* is *Elle toledoth Noah*, now because they durst not read this they read *Esay. besiman*, that is, at the *signe 54.* (for that which we call a Chapter they call a *signe*) *Sing yee barren, &c.* But is it likely that *Antiochus* that great Tyrant, forbad them onely the reading of the five bookes of *Moses*? wherefore the reading of *Moses* and the Prophets hath beene much more ancient than the time of *Antiochus*: therefore *Act. 15. 21.* *Moses is read of old.* A Phrase which signifieth a great antiquitie.

When they read *Moses* Law, they divided it in fifty and two Sections, and they finished it once in the yeere: They had two sorts of yeeres, there was *Annus impragnatus* or *Emtolimaus*, and *Annus Equabilis*. *Annus Impragnatus* was that, which we call Leape yeere, and it had fifty three weekes; in this yeere they divided one *Paraspha* in two parts, and so they ended the reading of the Law within the yeere. When it was *Annus Equabilis* then it had but fifty two weekes, then they read

one

פרק
חלק

The reading of *Moses* and the Prophets more ancient than *Antiochus*.

ἐκ γενεῶν ἀρχαίων.

They read the whole Law in their Synagogues once in the yeere.

Annus { *impragnatus.*
Emtolimaus.

one *Parashah* for every Sabbath, and in the last Sabbath of the yeare, which was the twentieth third of *Tishri*, they read that *Parashah* called *Letitia legis*, which beginneth *Iosua*. 1. And the next Sabbath they began *beresith* againe at the first of *Genesis*.

These *Parashoth* were subdivided into so many parts, and there were sundrie who read these parts upon the Sabbath, hee that read the first, was called *Cohen* the Priest, hee repeated the first part of the Section; and then rose up *Catzen*, or *Cantor*, who did sing the same part which the Priests had read; then there rose up in the third place a *Levite*, and he read his part; Fourthly, there rose up an *Israelite*, and hee read his part, and at last it came to *Maphtir*, and hee read the last part of the *Haphthorah*; he was called *Maphtir*, because when that part was read, the people were dismissed, and so the Latine Church said *Ite missa est*.

In the weeke dayes, they read upon the second and the fift day of the weeke, some part of those *Parashoth*, but not the whole: and the Pharisee meant of these two dayes when he said, *I fast twice in the weeke* Luk. 18. 12.

The Greeke and Latine Fathers never cite Chapters as we doe now; *Augustine* in his booke of retractations, *Cap. 24.* saith not, I have written to *Genesis* 3. but this wayes, I have written to the casting out of our parents out of paradise. And *Gregorie* in his Prologue upon the first of the *Kings*, saith; I have expounded to you from the beginning of the booke, unto the victory of *David*.

Who divided the Scriptures first into Chapters it is not certaine; they were divided of old two manner of wayes; first they divided them into *Titles*, (for so they called the greater parts) and then into Chapters as into lesser parts: others againe divided them into Chapters as into greater parts. It is holden, that *Museus* presbyter

פֶּטֶר אֶלְמִינָדָר *cessare*
in biphil amittere.

presbiter Ecclesie Massiliensis divided them first into titles, and subdivided them into Chapters. According to this first division *Matthew* had sixty three titles, and three hundred and fifty five Chapters. So *Luke* according to the ancient division had forty eight titles, and three hundred and forty eight chapters.

He who began this latter division into Chapters, is holdento be *Hugo Cardinalis*: according to this division *Matthew* hath twenty and eight Chapters, and *Luke* twenty and foure, &c.

Lastly, it was divided into verses: this division into *Pesuchim* or verses, the *Massoreth* found out first amongst the Jewes: The Greekes called them *στίχοι*. *Scaliger* calleth them *Commata*, and *Robertus Stephanus* calleth them *Seetunculas*, and some hold that it was hee that found them out first amongst us.

Genebrard, Chronologia.

EXERCITAT. XIX.

Of the sense of the Scriptures.

There is but one literall sense in the Scriptures, which is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, 2 Tim. 3. 16.

To make divers senses in the Scripture, is to make it like that *παιδείων* which *Anaxagoras* dreamed of, making *Quidlibet ex quolibet*. *Augustine* writing to *Vincentius*, justly derideth the *Donatists* who construing these words, Cant. 1. 7. Tell me (o thou whom my soule loveth) where thou feedest, where thou makest thy flocks to rest at noone; They gathered out of them that

August, Epist. 2. 8.

the Church of Christ was onely in *Africa* by thei r allegoricall application. *Origen* was too much given to these allegories, and therefore he missed often the true sense of the Scriptures.

These who gathered divers senses out of the Scripture, doe little better with them, than *Esope* did with an inscription written in a pillar of Marble, in which were written these seven letters α β δ ε ο θ χ. *Esope* first read them thus, ἀπόβας βήματα δέσπερα ἐρύξας εὐρήσας θήσαντες χρυσόν, *id est, abscedens gradus quatuor sediens invenies thesaurum auri.* But *Xanthus* his master finding, as he had spoken, a great treasure of Gold, and giving nothing to *Esope* for his conjecture, kept all to himselfe, therefore *Esope* read them another way thus, ἀελίματοι βαδίζοντες, δαλέσται, ὃν εὐρέε θήσαντες χρυσόν, *id est, qui tollitis dum abitis, dividite quem invenistis thesaurum auri.* But when *Esope* got nothing, in a rage he read it thus, ὡπιδὲ βασιλεὶ διονυσίῳ ὃν εὐρεσ θήσαντες χρυσόν. *id est, redde Regi Dionysio, quem invenisti thesaurum auri.*

The Jewes hold that there is a literall sense in every Scripture, and a mysticall sense; the literall sense they call *Dabbar katon*, *rem parvam*, and the mysticall sense they call it *Dabbar gadol*, *rem magnam*, the literall sense they call it *poshath*, *sensum nudum*, and the mysticall sense they call it *darash*; and most of the Schoolemen hold that there is a double sense in the Scriptures. *Latomus* the Papist saith, *Theologiam crassam versari circa literalem sensum, theologiam subtiliorem versari circa mysticum & allegoricum sensum*, and they call the literall sense *panperem & grammaticum*, and the allegoricall *Divitem & theologicum*, the rich and theologicall sense. But we must strive to finde out the literall sense of the Scriptures, or else we shall never come by the true meanings.

The literall sense is that which the words beare eyther

דָּבָר קָטָן

דָּבָר גָּדוֹל

ther properly or figuratively, therefore he sayd well who sayd, *bonus grammaticus, bonus theologus*: for we can never come to the true meaning and sense, unlesse the words be unfolded.

A figurative literall sense is eyther *in verbis vel in rebus*, eyther in the words or in the matter.

In verbis, in the words, as *Luk. 13. 32. Herod is a Foxe Psal. 22. 12.* The princes of *Israel* are *Buls of Basan*, in these words there is but one sense. So *Let the dead bury the dead, Luk. 9. 50.* Dead in soule bury the dead in body, here is but one sense; but where the words in one sentence have diverse significations, then they make up divers senses, as *judge not that yee be not judged, Mat. 7. 1.* the first is, *judicium libertatis*, the second is, *judicium potestatis*.

Judicium { *libertatis.*
potestatis.

When we search to finde out the literall sense of the Scripture, that cannot be the literall sense of it which is contrary to the analogie of faith, which is eyther *in credendis* or *in faciendis*. If it be contrary to the articles of our faith or any of the commandements, then that cannot be the literall sense, as *Rom. 12. 20. If thine enemy be hungry give him meate, if he thirst give him drinke: for in so doing, thou shalt heape coales of fire upon his head.* Here to feede the enemy, and to give him drinke, are to be taken literally, because they are commanded in the sixth Commandement: but to heape coales of fire upon his head, must be taken figuratively, because according to the letter, it is contrary to the sixth Commandement. Example, 2. *Matth. 5. 29. If thy right eye offend thee plucke it out, and cast it from thee,* Here the words are not to be taken literally, for this were contrary to the sixth Commandement, but figuratively. So *this is my body*, is not to be taken literally, for it is contrary to the analogie of faith: because the heavens must containe the bodie of Christ untill he come againe, *Act. 3. 21.*

The second is figurative *in rebus*, as in the Sacrament of the Supper, when he sate with his Disciples he sayd, *This is my body*; he pointeth at the thing present, and understandeth the thing that is not present; he had the bread and cup in his hand, and he sayd, *This is my body, This is my blood*. In these propositions there is the subject and the attribute; the subject is the bread and wine which he doth demonstrate; the attribute is that which is signified by the bread and wine, and these two make up but one sense, *propius & remotius*; when Peter had made a confession that Christ was the Sonne of the living God, *Matth. 16*. Christ to confirme this unto him, and to the rest of the Disciples, saith, *Tu es Petrus, & super hanc petram, &c.* he pointeth at Peter, but he understandeth himselfe, upon whom the Church is built and not Peter. When a man looketh upon a picture, he saith, this picture is my father, here he understandeth two things, *propius & remotius*, to wit the picture it selfe, and his father represented by the picture; this picture at which hee pointeth is not his father properly, but onely it representeth his father.

Similie.

Object.

But some will object, when it is sayd, *Hic est sanguis meus*, that the article *hic* agreeth with *Sanguis*, and not with *Vinum*, therefore it may seeme that it is his blood indeed, and not wine that he pointeth at.

Answ.

This cannot be, for in the former proposition when he sayd, *hoc est corpus meum*, he should have sayd, *hic est corpus meum*; because it repeateth the word *panis* as it is more cleare in the Greeke, therefore the article *hic* hath relation to some other thing, than to the bread at which he pointeth, for the article *hoc* repeateth not *ἄρτος* or *οἶνος*, the bread or the wine, but *σῶμα* and *αἷμα*, his body and his blood. When *Moses* sayd, *Exod. 24. 8. Behold the blood of the Covenant*, here the word blood

is properly to be understood : because their covenants were confirmed with blood, and there was no sacrifice without blood. But when Christ sayd, *This is my blood of the New Testament*, there was no blood in the Cup here, but he had relation to his owne blood, which was signified by the wine in the Cup.

When Christ saith, *This is my body, This is my blood*, how was he present with the bread and the wine there?

A thing is sayd to be present foure manner of wayes, first, *σωματικῶς*, secondly, *σημαντικῶς*, thirdly, *ἐνεργητικῶς*, and fourthly, *ἀντιληπτικῶς*.

First, *σωματικῶς* when a man is bodily present. Secondly, *σημαντικῶς* as when a man is present by his picture. Thirdly, *ἐνεργητικῶς* as the sunne is present by operation in heating and nourishing things below here. Fourthly, *ἀντιληπτικῶς* when we apprehend a thing in our mind. Christ when he sayd, *this is my body*, and *this is my blood*, he was present there *σωματικῶς*, but he was not in the bread and the wine *σωματικῶς*, for then his blood should have beene there before it was shed; then hee should have had two bodies, one visible and another invisible : but he was present there in the bread and the wine *σημαντικῶς*, because the bread and the wine represented his body, and his blood: So hee was present there *ἐνεργητικῶς*, by his Spirit working in their hearts and he was present to them by faith *ἀντιληπτικῶς*, when they did spiritually eate his body and drinke his blood, and this is the true and literall sense of the words.

Which is the literall sense in those words, *Hoc facite in mei recordationem*, doe this in remembrance of me?

Although there bee many things implied in these words, both upon the part of the Minister and upon the part of the People, yet they make up but one sense; as

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upon the part of the Minister; Take this bread, blesse this bread, breake it and give it to the people. And upon the part of the people; take this bread, eate this bread, &c. yet all these looke but to one thing, that is, to the remembrance of Christs death: and therefore the externall action bringeth to minde the internall action, the remembrance of Christs death: so that in these words there is but one sense.

Testimonies of the old Testament cited in the New, make but one sense.

When the testimonies of the old Testament are cited in the new, the Spirit of God intendeth *propinquius & remotius*, something nearer and something farther off; yet these two make not up two divers senses, but one full and intire sense. When *Jonathan* shot three Arrowes to advertise *David*, 1 Sam. 20. 20. hee had not two meanings in his minde, but one: his meaning was to shew *David* how *Saul* his father was minded towards him, and whether he might abide or flye: So the meaning of the holy Ghost is but one in these places. Example, 2 Sam. 7. 12. The Lord maketh a promise to *David*, *I will set up thy seed after thee which shall proceede out of thy bowels*. This promise looked both *ad propius & remotius*, yet it made up but one sense, *propius* to *Salomon*, and *remotius* to Christ: therefore when he looketh to the farthest, to Christ, 2 Sam. 7. 19. he saith, *Zoth torath*, *Hæc est delineatio hominis Dei*, it should not bee read, *is this the Law of the man O Lord God?* as if *David* should say, this is not all that thou hast promised to me O Lord, that I should have a sonne proceeding out of my owne loynes, but in him thou dost prefigure to me a sonne, who shall be both God and man: and hee addeth *For a great while to come*, thou doest promise to me a sonne presently to succede in my kingdome, but I see besides him a farre off the blessed Messias. And he applyeth this promise literally to his sonne *Salomon*, and figuratively to Christ his Sonne; taking the promise

זֹאת תֹּרַת

a radice תֹּרַת non

a תֹּרַת lex. תֹּרַת

significat formam.

2 Chron. 17. 17.

mise in a larger extent; and the matter may be cleared by this comparison. A father hath a sonne who is farre from him, he biddeth the Tailor shape a coate to him, and to take the measure by another child who is there present, but withall hee biddeth the Taylor make it larger, because his child will waxe taller: So this promise made to *David* was first cut out (as it were) for *Salomon* his sonne, but yet it had a larger extent: for it is applyed to Christ who is greater than *Salomon*: and as by a sphere of wood wee take up the celestiall spheres: So by the promises made to *David* concerning *Salomon*, we take up him who is greater than *Salomon*; and these two make but up one sense. When a man fixeth his eye upon one to behold him, another man accidentally commeth in, in the meane time; hee casteth his eyes upon that man also: So the Lords eye was principally upon the Messias, but hee did cast a looke, as it were, also to *Salomon*.

When these testimonies are applyed in the New Testament, the literall sense is made up sometimes of the type and the thing typed. Example, *Ioh. 19. 36. A bone of him shall not be broken.* This is spoken both of the bones of the Paschall Lambe, and of the bones of Christ; and both of them make up but one literall sense.

Sometimes the literall sense is made up *ex historico & allegorico*, as *Sara* and *Hagar*, the bond woman and the free, signify the children of the promise begotten by grace, and the bond servants under the Law; and these two make up but one sense.

Sometimes *ex tropologico & literali*, as, *Ye shall not muzzle the mouth of the Oxe that treadeth out the corne,* *1 Cor. 8. 9.*

Fourthly, the literall sense is made up *ex historico, mystico & prophetico*. Example, *Ier. 31. 15. A voyce was heard*

A Scripture diversely applyed, doth make up but one literall sense.

heard in Ramah, lamentation and bitter weeping, Rachel weeping for children, refusing to be comforted for her children because they were not. There was a voyce heard in Ramah for Ephraims captivity, that is, for the ten Tribes who came of Joseph the sonne of Rachel, this mourning was because the ten Tribes should not be brought backe againe from the captivity, this was mysticall and not propheticall, that shee mourned for the ten Tribes who were led away into captivity; but it was propheticall foretelling the cruell murder which Herod committed in killing the infants not farre from Rabels grave; all these are comprehended in this prophesie, and make up one full sense.

When a testimony is cited out of the Old Testament in the new, the Spirit of God intendeth, that this is the proper meaning in both the places, and that they make not up two divers senses. Example, the Lord saith, *make fat the hearts of this people*, *Esa. 6. 9.* and Christ saith, *Matth. 13. 14. In them is fulfilled this prophesie. This judgement to make fat the hearts*, was denounced against the Iewes in *Esaiahs* time at the first, *Act. 23. 16. Well spake the holy Ghost by Isaiah the Prophet*, it was fulfilled upon the Iewes who lived both in Christs time and in Pauls time. *Esay* when he denounced this threatning, he meant not onely of the Iewes who lived then, but also of the Iewes who were to come after; and it was literally fulfilled upon them all.

Example, 2. *Esa. 61. 7. The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel*, this prophesie is cited by Christ, *Luk. 4. 18.* and it is onely meant of Christ, and literally to be applyed to him.

Example 3. *Esay. 49. 6. I will give thee for a light to the Gentiles*, Christ went not in proper person to preach to the Gentiles himselfe, but he went to them by his Apostles, therefore *Act. 31. 47. Paul saith, the Lord hath commanded*

commanded me to goe and be a light to the Gentiles, this is the proper sense and meaning of the Prophet *Esay* in this place..

When the testimonies of the Old Testament are cited in the new, they are not cited by way of Accommodation, but because they are the proper meaning of the places; if they were cited by Christ and his Apostles onely by way of accommodation; then the Jewes might have taken exception, and sayd, that these testimonies made nothing against them: because it was not the meaning of the holy Ghost who indited these Scriptures to speake against them. But Christ and his Apostles bring out these testimonies, as properly meant of them, and not by way of accommodation onely.

We must make a distinction betwixt these two, *Destinata applicationem*, & *per accommodationem*, *Destinata* is this, when the spirit of God intendeth that to bee the meaning of the place. *Applicatio per accommodationem* is this, when a preacher applieth the Testimonies of the scriptures for comfort or rebuke to his hearers, this is not *destinata applicatio*, sed *per accomodationem*. A man maketh a sute of apparrell for one, that is *Destinatum* to him, yet this suite will serve for another; and this is *Per accommodationem*. When *Nathan* said to *David*, the Lord also hath put away thy sinne, thou shalt not die, 2 *Sam.* 12. 13. this was *destinata applicatio*, but when a preacher now applieth this to one of his hearers, this is, but *per accommodationem*, the scriptures are written for our *Admonition*, upon whom the ends of the world are come. 1 *Cor.* 10. 11. And they are profitable for doctrine, for reproofe, for correction, for instruction in righteousness, 2 *Tim.* 3. 16. They serve to rebuke all obstinate sinners, and to comfort all penitent when they are applied rightly: but when the Apostles applied their comforts and threatnings, they had a more particular insight to whom

Applicatio { *destinata*
per accom-
modationem

Simile.

they belonged, than Preachers have now, and knew particularly what Scriptures were directed to such and such men. When *Esay* prophesied, *make fat the hearts of this people. Esay. 6. 9.* And when *Paul* applyed it to the Iewes in his time, it was *destinata applicatio*: but when a Preacher applieth it to his hearers now, it is *per accommodationem* onely, for hee cannot so particularly apply it to his hearers, as *Paul* did to his.

Where there are two severall testimonies found in the old Testament, and joyned together in the new Testament, thesetwo makebut one literall sense, as *Esay 62. 11. Say to the daughter of Sion, behold thy Salvation cometh.* So *Zach. 9. 9. O Daughter of Sion, O Daughter of Ierusalem, behold thy King commeth riding upon an Asse, and upon an Asse Coalt: Matthew* citing these places *cap. 23.* joyneth them both together, and sheweth that both *Esay* and *Zacharie* meant of Christ comming in humilitie and not in glorie, and these two make up but one literall sense.

This is a speciall note to know the literall sense of the Scripture, when this phrase is added; *That the Scripture might be fulfilled*: As *Ioh. 13. 18. But that the Scripture may be fulfilled, hee that eateth bread with me, hath lift up his heele against me.* This place was spoken first by *David* of *Achitophel Psal. 41. 10.* But it was fulfilled literally in *Judas* who betrayed Christ.

Example 2. *Ioh. 17. 12. Those that thou gavest mee I have kept, and none of them is lost, but the sonne of Perdition, that the Scripture might be fulfilled.* This place was first spoken of *Daeg*, *Psal. 109. 7.* and this Scripture is fulfilled in *Judas*, therefore this is the literall sense of it, the figure was in *Daeg*, and the thing figured in *Judas*.

Example 3. *Ioh. 19. 24. Let us not rent it, but cast lots whose it shall be, that the Scriptures might be fulfilled which sayd;*

A Note to know the
literall sense of the
Scripture.

said; They parted my rayment amongst them, and for my Vesture they did cast Lots. Sauls Courtiers rent Davids dignities and honours amongst them, but the Scripture was fulfilled literally here by the Souldiers.

Example 4. *Ioh. 19. 36. For these things were done that the Scripture might be fulfilled, a bone of him shall not be broken.* The type was observed in the Paschall Lambe, but the Scripture is fulfilled here literally in Christ.

But it may be said. *1 Cor. 10. 6. 11. All these things happened to them in figures,* then they signified some other thing to us than to them.

They were types to us, that is, examples, they were not types properly taken, for that is properly called a type, which the Spirit of God specially proposeth to signify some future thing; as a bone of the Paschall Lambe should not bee broken, was instituted to signify some future thing, that a bone of Christ should not be broken, here is properly a type, but an example is not a representation of any thing to come, but goodnesse or splendor in the men which maketh them to bee followed, as the mildnesse of *Moses*, the patience of *Iob*; These were not types properly but examples. So these things which befell the Jewes in the wildernesse for their murmuring and committing whoredome are set downe for examples to the *Corinthians* and posteritie to come, they were *ad rebeccam & maritum* they serve to admonish and instruct us, that we fall not into the like sinnes, *2 Tim. 3. 16.*

It may be alleaged that there are more literall senses in one Scripture then one. Example; *Caiaphas* prophesied that one should die for the people, *Ioh. 11. 49.* In Christs meaning they had one sense, and in *Caiaphas* meaning they had another sense.

This Prophecie must not be considered as one, but as

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Object.

Ans.

two; the Spirit of God had one meaning and *Caiaphas* had another, but the Scriptures which were inspired by the holy Spirit had but one sense.

Where the holy Ghost maketh a mysticall application of the old Testament to the new, that is *Destinata applicatio*; And arguments taken from thence hold firmly. Example, *Exod. 16. 18. He that gathered much had nothing over, and he that gathered lesse had no lack*, the Apostle *2 Cor. 8. 15.* applyeth this morally to all the faithfull, and reduceth things to a certaine equalitie; that those who are rich in temporarie things, should bestow their almes upon the poorer sort, & the poore, being richer in Spirituall things, might communicat to the richer, their prayers and Spirituall helpes.

When we apply the testimonies of the old Testament and borrow comparisons from them, it is not *destinata applicatio sed per accommodationem*.

The conclusion of this is. There is but one literall sense and meaning of every scripture: So should men have but one sense and meaning in their minds, and not a dowble meaning, as the equivocating Iesuites have.

Quisquis hæc legit, ubi pariter certus est, pergat mecum; ubi pariter hesitat, quærat mecum; ubi errorem suum cognoscit, redeat ad me; ubi meum, revocet me.

FINIS.

Conclusion.

August. de trin.
lib. 1. cap. 3.

Additions.

Pag. 22. line 6.

The Sciences which are speculative prepare a way to these which are practick, although they be not directly deduced from them; and therefore some have called them parents to them.

Pag. 28. l. 16.

The attributes of God, are called the wayes of God.

Pag. 41.

To eat blood while the life is in it, is forbidden by a morall precept; but to cate cold blood was that which was forbidden by the ceremoniall precept.

Pag. 46. l. 16.

And he measured the wall thereof according to the measure of a man, that is, of an Angell. Reuel. 21. 17. Because he appeared in the likenesse of a man.

Pag. 48. 18.

R. David Kimchi in Psal. 60.

Pag. 58. 15.

Although *Esdras* who wrote the booke of *Nehemiah*, could not be living at that time, when *Iaddus* met *Alexander*, yet some of the masters of the great Synagogue have beene alive then who had the gift of prophesie, and insert the Genealogie of the Priests here, untill the Macedonian Empire.

Pag. 58. l. 18.

It may seeme that the gift of Prophesie ceased long before the Macedonian Empire, *Psal. 74. 9. we see not our signes, there is no more any Prophet, neither is there any amongst us that knoweth how long.*

We must distinguish betwixt ceasing of Prophesie, and intermission of Prophesie; Prophesie was intermit-

Hascuni.

Object.

Ans.

Additions.

ted in the time of the Captivitie, which this Psalme speaketh of, but it ceased not, it was intermitted for a time, as *Amos* threatned *Amos*, 8. 11.

pag. 60. 23.

This was a great miracle, the man being old, and having the disease thirtie eight yeares. The Angell came downe at certaine times *κατὰ καιρὸν*. So *Mat.* 27. 15. *κατὰ δὲ ἑορτῆν at the feast the governour was wont to release to them a prisoner.* *κατὰ* is taken here distributive, they used to let a prisoner goe at their three great feasts; so the Angell came downe here, as it seemeth, at the Pentecost, and at their other great feasts when the people were gathered at *Ierusalem*: conferre, *Ioh.* 4. 36. with 5. 1. And marke here a great difference betwixt the comming downe of the Angell into the poole, and the comming downe of the holy Ghost in tongues, of fire at the Pentecost; the Angell healed but one, but then many were cured of all diseases.

pag. 81. l. 2.

The agreement of the holy writers; *Moses*, *Elias*, and *Christ* were together in the mount. *Mat.* 17. 3. So *Rev.* 15. 3. *They sing the song of Moses the servant of God, and the song of the Lambe..*

pag. 84. 23.

1 Macch. 3. 48. And laid open the booke of the Law, wherein the heathen had sought to paint the likenesse of their Images. The heathen sought if they could get any warrant for their images out of the Scriptures to paint their Images by it.

pag. 110. l. 22.

The place in the hebrew text which seemeth to bee corrupted is *Psal.* 22. 18. When they read *Caari* for *Caaru*, *Caari*, sicut leo, for *Caaru foderunt*; but *R. Iacob Ben Chajm*, sheweth that this reading is but late, for there was no such difference betwixt the orientall and occidental!

Additions.

occidentall Jewes in their reading, neither was this place one of the places in which they differed.

pag. 137. 23.

Words that are proper cannot bee translated as appellatives, nor appellatives as proper, *Mat.* 16. 18. Thou art *Peter* and upon this rocke, &c. It cannot bee translated, thou art a rocke, and upon this *Peter*, &c.

pag. 119. l. 30.

Esfaras wrote none of the bookes over againe which were written before the captivitie but onely set them in order.

Errours escaped.

Pag. 6. l. ne, 17. for in visible read in invisible. *Pag.* 23. line 9. for *Zozomen* r. *Sozomen*, *Pag.* 24. l. 8. for *Adynus* r. *Didymus*, *P.* 31. l. 4. for *σαρκοπιθνος*, r. *νεκροπιθνος* p. 34. l. 8. and l. 10. put away lurking in the veines of it. p. 61. 2. Essentially for the written word, r. Essentially for the word, p. 62. 7. for the certaintie of it to *Moses*, r. the certaintie of *Moses* p. 66. l. 16. for *Flavitus*, r. *Flavitas* p. 77. l. 33. for, this time was r. this time before the flood was, p. 83. l. 8. for *Gylo-Lyriar*. *Cælo-Syria* p. 88. l. 20. for *willet* r. *villalpand*, p. 92. l. 19. put out *Dialects*.

1. The first part of the paper is devoted to a general
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CHAPTER II

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